

2

We Plan Our Worship

Winnifred

~~2-10507~~
10507

Our Own Services

•
fred Wygal

The University of Chicago
Libraries



We Plan Our Own Worship Services

Business girls practice the act and the art of
group worship

•

WINNIFRED WYGAL
"

THE WOMANS PRESS
600 Lexington Avenue
New York, N. Y.

BV 1390

.W9

Copyright, 1940, by the
National Board of the Young Women's Christian Associations
of the United States of America



Pract. Theol.

Pur.

Printed in the U.S.A.

“O come, let us sing unto the Lord: . . .”

—Psalm 95:1

“O worship the Lord in the beauty of holiness: . . . let the whole earth stand in awe of him. For he cometh . . . to judge the earth, and the people with his truth.”

—Portions of Psalm 96:9-13

“To be effectively a person and thereby help others to be persons is the sum of the abiding satisfactions of life. Worship in the sense of this aim is natural and necessary, and in the Great Community all mature men worship.”

—Guy Allan Tawney, from *Worship* by Von Ogden Vogt

Foreword

DEAR CLUB MEMBER:

This pamphlet is an enlarged letter to you. You need not read it all at once, but in it are answers to many questions you have asked at summer conferences or in letters.

Frequently a letter comes from a business and professional or an industrial club member, or from a student, asking for help on how to plan services of worship. Because the greater number of these letters come from business girls and because the principles and practices of worship are not completely different for people in different kinds of work, I have kept in mind business girls as I wrote the following pages. Differences in religious background, in nationality and in work problems do affect our views on religion and worship, yet much in this little book applies equally to all persons of twenty-one, whether in business, industry or college.

Planning worship services is popular in the Y.W.C.A. Many persons really like this experience. Especially they like doing it the second time, for the appetite is easily and surely whetted by the first experience, even though one has had, to begin with, a sense of ignorance and timidity. This interest in planning for group worship grows out of the desire to express what is for many the deepest mood—the religious mood.

The historic worship of churches is apt to be central to the life of persons who have had a religious family and upbringing. The more informal expressions of worship which Y.W.C.A. clubs and cabinets enjoy from time to time cannot be a substitute for worship in the church. Nor is anything that is done in the Y.W.C.A. designed to divert the member's attention from the loyalty she feels toward her church. On the contrary, the free expression of her

aspiration, in terms of daily life and problems and in company with friends of her own age, often leads her on to even greater appreciation of the place of institutional religion in the whole of life. For the girl who has thus far found very little satisfaction in formal services in organized religion, the attempt to enter into club ceremonials and services may be a welcome outlet.

Although not a large number of Jewish girls are to be found in the Y.W.C.A. movement as a whole, there are Jewish girls in leadership groups and in many clubs. The present world and refugee situation increases the eagerness of club members to express as great a universality of spirit as is at all consistent with being unmistakably Christian. Therefore references to Jewish religious literature and music are included throughout this book. Perhaps the debt that Christianity owes to Judaism is yet another reason for the inclusion of references that indicate the profound link between the Jewish and the Christian faiths.

A group of persons experienced in work with business girls, some who are business girls themselves and some who are specialists in religious knowledge and in educational methods, have worked on this book. We know that many of you would like very much to have a different kind of book—a book in which services of worship and devotionals had been written out ready for use at a moment's notice. But many of you will agree with us that you want the thrill and the learnings of making your own services in your own way. There are one or two services "ready-made" in this book. They are included for your use if you like them. However, this is a kind of handbook for the use of committees, girl leaders and group workers. Many of you will not care to read it through as you do a novel, but only to consult it when the moment of need arises at some particular point. For this reason the next few pages are a combination of table of contents and index designed to help you and your committee on specific points when you have an unanswered question.

The section on book suggestions need not frighten anyone. It is not designed for recreational reading but to be dipped into when a particular question comes up. It will be supplemented, of course, by the collections of poems, music, and the like, brought in by members of the committee and by others in the club.

The third section for group workers will be of interest to many girl leaders, and to read it would be immensely valuable for them, as well as for secretaries and resource specialists.

The arrangement of the material is such as to start with practical and specific steps rather than with the answer to the question, "What and why is worship?" This has been done deliberately because people who have not had long experience in this kind of work naturally begin with the most concrete details of procedure. The need for the more informative material at the end of Part I and in Part III will be discovered after the committee is farther along. Much of that material will provide the substance of committee discussions on what, why and how, but it is so placed as not to force itself upon their attention until its need is felt by the rank-and-file members and by the committee.

It is with zest and a sense of high adventure that we try to understand something of the experience and conditions of such group worship as we are impelled to express in our own clubs and conferences in the Young Women's Christian Association.

WINNIFRED WYGAL

Contents

PAGE

FOREWORD

I. YOUTH PLANS ITS OWN WORSHIP SERVICES

THE WORSHIP-PLANNING COMMITTEE.....	3
The chairman and personnel of the committee.....	3
How large a committee?.....	4
The resource person.....	4
How often and for how long does the committee meet?...	6
How to begin.....	7
A treasure hunt—building up resource material.....	8
The setting for the service.....	11
Participation by the congregation.....	16
What is involved in leading a service.....	17
THE PLACE OF ART FORMS IN A SERVICE.....	19
Music.....	20
Verse-speaking choir.....	20
Modern dance, rhythmic motion, etc.....	20
Drama.....	21
DISCUSSIONS TO QUICKEN COMMITTEE INTEREST.....	22
Questions to be discussed by committee.....	22
Getting other groups to have similar discussions.....	23
Spontaneous worship in the committee itself.....	23
THE ESSENTIAL THREE-POINT OUTLINE.....	24
God—the object of worship.....	24
Man and his plight in contrast to God's desire.....	25
Man in cooperation with God—dedication to a new way of life.....	25
A MORE COMPLETE LIST OF THE MOODS FOUND IN WORSHIP.....	28
PLANNING A CHRISTMAS SERVICE: AN ILLUSTRATION.....	30
When people of many experiences are in the group.....	30
Two possibilities in the form of service.....	32
A carol service.....	33
A Christmas service including more than carols.....	34
Analysis of the more inclusive Christmas service.....	40

	PAGE
A SERVICE PREPARED FOR BUSINESS WOMEN IN A SUMMER	
CONFERENCE	41
Analysis of this service.....	43
ANOTHER BUSINESS GIRLS' WORSHIP SERVICE.....	45
THE USE OF PRAYERS.....	49
Extemporary, written and formal prayers.....	49
The Lord's Prayer.....	49
WHY DO WE WORSHIP? WHAT IS WORSHIP?.....	51
Worship in Y.W.C.A. clubs—why?.....	51
Some thoughts about worship that will appear in discussions	52
Questions for discovering the place of worship in the total	
program	54
THE MARKS OF A CHRISTIAN.....	56
Our understanding of God.....	57
A club member goes to church.....	59
THREE MEANINGS OF THE TERM "WORSHIP".....	64

II. RESOURCE MATERIALS USEFUL IN PLANNING SERVICES OF WORSHIP

SCRIPTURES	69
Which translation is best to use?.....	71
Materials closely related to the use of the Bible.....	71
HYMNS, HYMN BOOKS AND MUSIC RESOURCES.....	73
Other music resource books.....	74
Music for ecumenical worship.....	76
Music on the theme of social justice and brotherhood....	77
RESOURCES FOR SERVICES PLANNED BY CHRISTIAN AND JEWISH MEMBERS	79

	PAGE
FICTIONAL AND IMAGINATIVE VERSIONS OF THE LIFE OF JESUS....	81
BOOKS OF PRAYERS AND LITANIES.....	82
PARTIALLY OR WHOLLY PREPARED SERVICES.....	85
ANCIENT AND MODERN MEDITATIONS, PRAYERS AND OTHER SACRED WRITINGS	87
MODERN WRITINGS AND COLLECTIONS.....	89
POETRY	91
Negro poetry.....	92
Oriental poetry	92
Plays	93
NON-CHRISTIAN SOURCES FOR WORSHIP.....	94
BOOKS ON THE MEANING OF WORSHIP, ON THE MEANING OF CHRISTIANITY AND ON HOW TO PLAN WORSHIP.....	95

III. THE IMPLICATIONS FOR GROUP WORKERS AND RESOURCE SPECIALISTS IN PLANNING SERVICES OF WORSHIP

THE SITUATION IN WHICH Y.W.C.A. GROUP WORKERS FIND THEMSELVES	99
THE RELATION OF PRIVATE TO PUBLIC PRAYER.....	101
THE HAZARD IN "PLANNED" SERVICES.....	102
WORSHIP IN RELATION TO GROUP WORK.....	104
CEREMONIALS, CELEBRATIONS AND WORSHIP.....	108
THE DANGERS OF A SUPERFICIAL APPROACH.....	115
THE RESOURCE PERSON IN THE GROUP.....	118
THE FREQUENCY OF DEVOTIONS IN A CLUB THAT MEETS WEEKLY.	120
GROUP WORSHIP—A DARING ADVENTURE.....	121

PART I

YOUTH PLANS ITS OWN WORSHIP SERVICES

The Worship-Planning Committee

To you, the president of the club, or to you, Miss Every Member, the following pages are dedicated. As if we were face to face, let us begin by talking about the planning of club or cabinet worship, of week-end or summer conference worship.

Since the first requirement is to be practical, we should begin with the most familiar part, the work of the committee which is to make the plans for the worship. After a brief look at possible leadership, it will not be difficult to move on into the job to be done. What about the make-up of the committee?

THE CHAIRMAN AND PERSONNEL OF THE COMMITTEE

The first step in preparing for a service or a series of services is to find a capable chairman to head the project. What does capable mean in this connection? It means all that that word means for any project, plus special interest and a beginning at least of knowledge and ability in planning worship. Of course, a chairman should always be chosen for executive ability and real interest in the project to be carried.

The chairman of the Worship-Planning Committee should be keenly alive to religious values but she should not be lacking in other interests or unable to see religion in life terms, broadly as well as deeply. Frequently a problem arises here. Because people have often associated religious living with deadness rather than with life, members of the club or conference are in danger of assuming that a girl who is not very dynamic in her leadership will do for worship chairman. Nothing could be further from the best arrangement. Because worship is the artistic and

dramatic way of expressing our religious motive, the chairman of the Worship-Planning Committee must have liberality of mind and spirit and powers of imagination as well as enthusiasm. Sometimes a chairman is chosen who is eager about worship but narrow or literal-minded. This is the wrong approach. If alive girls cannot be found to work on the Worship-Planning Committee, watch out! Many types of girls may be put on the committee, but the chairman should be one who shows obvious ability for rapid growth and contagious living. The chairman, of course, must have sincere religious interest but she should have it in relation to everyday living and current issues and needs. She should be a person whose religion commends itself because of her sincere and alive personality. She should be a true leader in the best sense of the term, a good fellow in the deeper sense of goodness and fellowship!

HOW LARGE A COMMITTEE?

The size of the committee will depend upon the work to be done. If it is a series of services instead of just one service, there will be point in having a slightly larger group to cover all that needs to be accomplished. The size of the committee will depend also upon the length of time it must work. A committee at a conference, where the members have not known each other and are brought together for a few days or a week only, might need to be a little smaller than a stable year-around committee, working at home under familiar conditions. In general a Worship-Planning Committee should range in size from five to ten persons with the emphasis toward fewer rather than more members.

THE RESOURCE PERSON

In the Y.W.C.A. we have become used to distinguishing between girl leadership and an especially equipped re-

source person who works with the group. This resource person should be able to supply facts, explain various historical approaches, assist in finding and evaluating readings to be used, help in writing and choosing prayers, and create interest and enthusiasm. This person is chosen because of his or her own commitment to the values which the committee is seeking to express. The resource person is at once a kind of teacher and a friend in time of need. She does not do the entire job or become chairman of the committee. In the case of a club committee that works the year around the resource person is often not present at all meetings of the group but she is available as a steady source of accurate and inspiring assistance. "She" may be a secretary in the Association, a board or committee member, a woman of the community, a clergyman or a professor. Whoever this resource specialist is, he or she will need to be imaginative, shock-proof, well equipped with modern educational knowledge, sympathetic, and willing to try new ideas. She must be a genuinely Christian person whom everyone respects and trusts. Discrimination needs to be exercised, too, in choosing as resource person one who is at home in this field. A dramatic coach, a consulting psychologist or a labor leader are not necessarily equipped, though they may be, to provide resource expertness to a Worship-Planning Committee. In other fields we are very careful in our definition of "expert" but in religious work we too often assume that anybody whom we happen to like is adequate.

Because there are times when a resource person who has experience and depth of understanding can be the best voice for the group, the resource person occasionally leads the service, gaining ideas and directions from the planning group. Especially is this likely to be true in conference services where frequently the worship must serve to unify the entire conference and steady it for difficult decisions. When an especially skilled resource person has been secured, he or she can gather up the many different ideas

and moods into effective services, after the committee has indicated what form and direction are desired.

In summary of this section on resource help it should be made clear that a Worship-Planning Committee in any club, cabinet or conference ought not to proceed without some expert assistance. Worship is an art as well as an act. Even though it is freely admitted that we wish to experiment with new forms and try deviations from tradition, it does not follow that we ought to avoid a person skilled in religious knowledge as resource. Because deviations have meaning only in relation to the forms that have grown up out of man's sincere worship through the ages, there is need for expertness in religious background. The new has more rather than less meaning in relation to the discovered richness of the past and to beauty and truth, which are as related to life today as they were to any past day. For these reasons, then, as skilled a resource person as can be found is an essential element in the process of planning services, although we have seen how many variations this assistance can assume.

HOW OFTEN AND FOR HOW LONG DOES THE COMMITTEE MEET?

There is, of course, no flat answer to this question. If the committee is a short-time one called into being to meet one situation like World Fellowship Week or a Lenten series, its work is likely to have a speed and intensity which a through-the-year committee would not require. If the committee represents a continuing interest and program need and is active throughout the year, there may be great flexibility regarding time and frequency of meeting. It is possible to do excellent work either by the rhythm of regular, well-planned, one-hour meetings or by less frequent leisurely ones.

A summer or week-end conference Worship-Planning Committee is bound to meet daily if it is to relate the

happenings of the conference to the services in an effective way. The point is quality, rather than mechanics. If, as so often happens, the subject is approached imaginatively, the members of the committee become absorbed and forget to count the hours. There is no blueprint. The good committee goes beyond the parceling out of executive details to members who have not caught the idea. On the contrary, everyone is excited about the job to be done and is glad to take time for the discussion and browsing needed to assure a rich outcome.

HOW TO BEGIN

The chairman and the resource specialist will talk before the first meeting of the planning committee on "how to begin." It might be well to outline their objectives:

1. To plan effective services, or a service, as the case may be.
2. To set the stage for the members of the committee, so that they may learn a great deal about one another and grow in mutual fellowship and interdependence.
3. To learn as much as possible about the elements that go into beautiful services as an expression of the religious mood. This will involve comparing notes among various faiths represented; discussing the elements of religiousness in people and situations; seeing the relation of prayer to real living and to social awareness.
4. To see the relation of any particular service to the actual social situation of those who participate as to time, place and historical period.

If the approach is as sound as it should be, the four objectives named above will soon roll themselves into one and the group will be planning and learning at the same time. If the chairman and resource helper are on their jobs the group will probably work a great deal on No. 3 before much of No. 1 is accomplished. If the chemistry of

the committee is at all right, No. 2 will happen spontaneously until after a while the group will realize that it has become a close-knit band of friends with a common loyalty and purpose, although very little will have been said about becoming a fellowship.

It is always well to begin the committee meeting at the point of the interests of the members. Therefore, if Mary Brown is eager to read aloud her favorite poem within the first half hour or Sarah Jones wants to discuss whether prayers from the prayer book are more or less spiritual than prayers written or spoken extemporaneously by the girls themselves, begin at that point. Usually the chairman can steer the meeting straight on from almost any beginning. A very good way to begin is with two or three questions, such as:

What do we want to accomplish by this service we are going to plan?

Who will be in the group attending the service, and in what mood will they come?

What is the central idea or purpose to be expressed?

What form do you want the service to take?

It is impossible to plan services, or even one service, in one meeting of the group. Why? For two reasons:

1. Various tasks have to be parceled out and reported upon at a later meeting.
2. If real worship is to be generated, there needs to be discussion about what worship is and how the mood of worship is created. This takes time but is one of the most rewarding parts of the committee's experience and is essential for satisfactory results.

A TREASURE HUNT — BUILDING UP RESOURCE MATERIAL

Have the members favorite hymns, poems or passages of scripture? Bring them to the Association as a contribution to the scrapbook or library that is being built up as a resource for services and ceremonials. Unless club mem-

bers have had the experience already, they may not know how rewarding it is to be a part of a worship-planning group. Not only does one get to know other people better but the task of finding exactly the right words and music for a particular topic or occasion can become a very exciting hobby and an art.

Following this section on planning services of worship, there is a section called "Resource Materials Useful in Planning Services of Worship." It is merely suggestive of the wealth of music and literature available for our use in a worship project. No pretense is made that the list given is more than illustrative of types of help. Our job as adventurers in this area of experience is (1) to become more familiar with some of the materials listed, (2) to add other items that we like or that have meaning for socially significant worship.

What a project might be achieved in building up a more adequate worship resource library for the club or the Association! Have the members ever made a resource scrapbook into which go the most carefully chosen favorite poems? By carefully chosen, we mean that not everything which everyone brings will be included but only those items which in the judgment of the group have real suitability when viewed from the agreed-upon principles of choice. What are the principles of choice? Before we answer that question we shall answer another. What is meant by the term "resource materials"?

"Resource materials" means music and writings that will say for us some of the things we want said under certain circumstances. These materials include sacred writings, religious passages, great prose and poetry of all ages, prayers written and used at various periods of history, past and present; suitable music, dialogue, drama, responsive readings, litanies and so on.

Now back to the question of how we decide what materials to choose for our scrapbook and resource library:

1. We choose the things that we ourselves really like and

understand, things that suggest the best and highest experiences we have ever been aware of. On no other basis can we feel any security in planning, because other people's taste and experience, even if nobler than our own, are not yet ours.

2. However, we also consider the materials that have the greatest universal and historic value. We must ask ourselves why the Lord's Prayer has survived through so many centuries. Why are the hymns, "A Mighty Fortress Is Our God" and "O God, Our Help in Ages Past," of growing significance?¹ Why is the song, "Jerusalem" (subtitle, "And Did Those Feet in Ancient Time"), written by William Blake² in the early nineteenth century, so much to our taste today? Why would such a collection include the first eight verses of the sixth chapter of Isaiah? Or the prayer of confession from the Episcopal *Prayer Book*? In other words, one principle of selection is *age and meaning for many different men in all periods of Christian history*. Age and traditional use are not necessarily outmoded as we too frequently think. Often they greatly enrich our expression, because they relate us to people who have struggled in other ages as we struggle today.
3. Very acceptable prayers and readings will be brought in from other than Christian sources. These we shall be careful to place in the right setting for their meaning, so that we shall make use of materials from various faiths in clearly expressed form and not muddled in a sentimental way with materials from contrasting religions.
4. We must choose readings that are "pat" for our particular period in history. There are many things both ancient and contemporary that exactly fit our pres-

¹ Found in *Hymns for Worship* and in many other Protestant hymnals.

² Set to music by Sir Hubert Parry. Song sheets obtainable from the Womans Press.

ent situations as we seek in a period of world crisis to express our aspirations and needs. This point can be illustrated by reference to the Book of Amos in the Bible, or the Book of Luke, or a few quotations from the contemporary book by Carl Sandburg called *The People—Yes*, which is so great a favorite with club members.

What are the conditions for building up basic resource material?

1. Having at least a small budget. If only a little money is allotted for this purpose, the books most loved and needed can be accumulated.
2. Developing a clipping file or scrapbook of some kind where contemporary discoveries can be preserved.
3. Becoming familiar with devotional books in the public library or in the various church libraries of the community. If there is a college or a theological seminary in the vicinity, either one will be found to contain excellent helps.

THE SETTING FOR THE SERVICE

Before trying our hand at arranging a service or discovering what worship is, there are several points to be looked at briefly because they are practical details that can make or break our final outcome.

The first point has to do with the room in which the service is to be held. How many times the committee forgets to dust the room! Is the room warm enough or, if it is warm weather, well ventilated and cool? Is the room one in which people hear easily? If not, can another room be chosen? How about the size of the room? Is it suitable for the congregation expected or is it alarmingly small or ridiculously large? Because one room always has been used, is there any reason to think it always must be? Perhaps there is a better room which no one has thought of using. It should be remembered that Catholic girls sel-

dom wish to attend a service of worship held in a non-Catholic church or chapel, so that it is frequently well to improvise the setting out of an ordinary Association room. This is a challenge, however, to create as beautiful a background as possible. Depending upon circumstances and the wishes of those who are to participate, there may be in an ordinary room an improvised altar with candles, and even a cross. Many times a beautiful service can be held out of doors.

Flowers well arranged and put in the right places are often the making of the scene. The committee needs to study every physical detail with great care. For instance, which lights produce the best and most restful effect? Is a reading lamp on the rostrum needed? Are there hymn-books in the seats? On the piano or organ and on the leader's desk? Are ushers needed? Are they in their places fifteen minutes before the service is to begin and are they quiet, or do they whisper and giggle at the back of the room? Is the piano in good tune? If a violin is to be used, is the music rack in place ahead of time, or must many confusing arrangements be made late, after the group is seated and is trying to be quiet and reflective? Does the service begin on time or twenty minutes late?

Appropriate music played quietly during the ten minutes preceding the actual opening of the service is a great help in setting the tone for the whole meeting. The music need not be limited to hymns; simple arrangements from the great composers: chorales, slow movements from symphonies or sonatas; some of the choice violin or 'cello movements, where these instruments are available. For a meaningful service, silence upon entering the room is almost essential. If the group is not accustomed to this, it may be achieved by ushers at the door to remind people, perhaps by a signal only, or by a printed card just outside the room suggesting quiet. An aid to quiet is the cultivation of the habit, too much absent in non-ritualistic Protestantism but characteristic of Episcopal and Catholic

churches, of bowing in prayer as the participant takes her seat. This custom has been lost from free church Protestantism, partly because of fear of hypocrisy or public display or hesitation about bowing to the symbols of worship so meaningful in other churches. In dispensing with this habit, however, the non-liturgical church has lost heavily in reverence and quiet and in the mood that makes worship possible. Silence is central to worship atmosphere—both the periods of silence in the service itself and marginal silences at the opening and closing and during the service.

The group that gathers for worship, whether ten, or five hundred, or one thousand, is a congregation and should be so referred to. The word "audience" is not accurate because worship is participation rather than entertainment or observation. Even those who cannot for some reason enter into the spirit of the service are there as fellow human beings, respected and welcome, and should not be regarded as spectators. An illustration of this point is the work of the committee that planned the Sunday afternoon vesper service at the national convention of the Y.W.C.A. in 1940. The arrangement of the platform was such that the committee found it desirable to plan a processional rather than having the large choir and minister suddenly revealed by the parting of the heavy curtains at the time of beginning. The latter setting would have suggested a spectacle, whereas the one used drew the congregation in from the first as being near to and participating with the very opening of the service, which had in it reverence, music and motion as the processional advanced.

Sometimes the committee will be acutely aware of the participation of those of faiths other than Christian. This will be particularly true in Associations where the fact of numbers of Jewish girls in the constituency provides an opportunity for the Association to make a special contribution in the field of interfaith fellowship. The Christian and Jewish religions have much in common. The

entire Old Testament is scripture for those of both faiths, and frequently music and prayers may be found that are equally acceptable to both. Where Jewish and Christian girls worship together it is important to know and use this common material occasionally. The leader of the service, however, should not always use it. Because she is conscious of the Christian heritage of the Y.W.C.A., she should also express as fully as possible the faith that is the basis of the Y.W.C.A.

At times the Jewish group will be responsible for preparing and conducting a service out of their own heritage, thus helping to create among Christians more understanding of Judaism and its worship. If the Jewish members do not wish to do this, they may like to ask a rabbi to lead such a service. In the same way the services of Christian worship should provide help to Jewish girls in understanding the faith of the members who are Christian. Occasionally also there should be an interfaith service prepared jointly by Christian and Jewish girls, to which each contributes something of the richness found in her own faith.

The nature of the Y.W.C.A. constituency makes it almost certain that we shall want to collect prayers, music and readings from many different traditions. However, in any one service there needs to be a sense of the fitness of things. A kind of inner harmony is needed so that each service may have *unity* within itself. There must be one main idea, with other ideas kept decidedly subordinate. All prayers, music, reading and speaking will in any service focus on whatever is the topic chosen. If successive prayers are used, watch their sequence and relationship. It would be unsuitable to link one of the great prayers from the Roman Catholic Church with a prayer or a hymn from the Unitarian tradition. Our desire to keep in mind all the different faiths in the club is good. But often we cannot mix the sacred literature arising from these traditions in any one service. This holds also for the

music or even the address, though to a less marked degree.

There should be but one leader. No matter how large or capable the planning committee, only *one* person can actually lead the service. This leader may use the ideas and have the spirited backing of a dozen persons, but she must make all that has been suggested into her own. She must bring it to the congregation in her own terms and with the weight of her own voice and personality. To have a group lead the service produces spottiness, disunity, distraction, so that the congregation is in danger of becoming an audience and the leaders a troop. This is not the idea at all! There must never be so much group leadership as to confuse the congregation.

In groups where a form of service which is unfamiliar to some is being used, the leader often gives simple directions about the positions which the congregation should assume, such as when to stand, kneel, and so on. The general usage is to *stand* for the invocation and the confession of faith, to *sit* for the readings and address and to *kneel*, *bow* or *stand* for the prayer. A word on music should be included here, for whether one sits or stands at certain points in the service is dependent also upon the places where music is used, upon the nature of the effect hoped for, and so on.

Many of the services contain psalms and sentences designed to be said responsively. There is a difference of opinion about the use of mimeographed services. Many persons wish to see them dispensed with entirely. Where there are no extra books available, the service may have to be mimeographed. This is done largely that those participating may have a more real share. However, if this device is used, great care must be taken that the turning of leaves does not detract so much from the service as to result in negligible values. It is well to try to space so as to avoid turning leaves in the midst of a prayer; or, if possible, to type a special request for noiseless turning, which is perfectly possible if people really try.

PARTICIPATION BY THE CONGREGATION

One of the first facts those who are planning must recognize is that the real value of the service depends upon who and how many not only attend but participate. The ideal to be held before us is that *everyone* in the room is to take part. A leader, or a committee, does not "put on" a service. As we have said, this is not an entertainment. In two ways participation takes place: (1) by drawing as many persons as is consistent with a unified service into an active part in the proceedings; (2) in a more important way, by creating an atmosphere and situation in which everybody becomes a responsive participating element in the whole. Of course, the participation of a group implies knowing something of what is involved in worshipping. Listening can be active participation if the listener is stimulated by what is going on to listen creatively and cooperatively rather than indifferently, casually or jeeringly. Silence can be as alive as speech if the preparation for the silence has caught every imagination in the room and helped people to know what to do with it. Here we come to a paradox. We have said that everyone must take part and yet we have also said that the service must have inner unity. We have said that we shall use as many people as possible in the service, and yet it must be simple, unified, uncomplicated. Much depends upon the leader.

Each person in the congregation enters into that amazing paradox of coming in a sense alone before God, although at the same moment acutely conscious of his fellowship with others in the room. Here are some ways in which many or all of the congregation may feel themselves a part of the service:

- a. People participate mainly through the singing, listening, silences, responsive readings and prayers. This takes skill and spirit in the plans and in the final leader. Hymns, responsive readings, prepared-for silences, prayers in unison are the best ways of

drawing the whole congregation into an active part in the service. Without such active and conscious response from the majority of those who attend, the service falls far short of its original objective.

- b. One of the legitimate ways to use a greater number of people is by having either a singing or a verse-speaking choir, or both. The singing choir might contribute calls to worship, responses and musical benedictions. The verse-speaking choir is trained to participate through readings and prayers in concert after the manner of the ancient Greek choruses.
- c. In those rare instances where rhythmic motion or the modern dance and drama are introduced as one method of expressing the worship, even more people may be drawn into the leadership and active participation.

WHAT IS INVOLVED IN LEADING A SERVICE

The finally chosen leader, whether it be the resource person to whom the group has given help, or a rank-and-file "member-leader" who has emerged from the group, must meet such conditions as the following, if the service is to have strength and unity:

1. She must be a prompt, reliable person, who keeps her appointments with conscientious care; she must be neat in appearance; she must be sincere in spirit.
2. She must give time, thought and private prayer to preparation for the task of leading; she must be able to master the outline which she or the group have decided upon and to use her materials freely and intelligently. She may or may not commit passages to memory but she will at least be thoroughly familiar with the service which she is leading.
3. She needs to have a clear, musical voice easily heard in all parts of the room. A service is frequently spoiled completely by an obscure, apologetic voice

in which there is no strength, certainty or exaltation of mood.

4. She will love the words she reads or utters and will seek to enhance their original beauty, moving with conviction and even dramatic quality into the spirit of what she is sharing with the others.
5. She will learn to be unafraid of silence as a part of the service. She will be so still and free herself that she can communicate to the congregation the meaning of the sentence, "Be still and know that I am God." Thus will the whole group be unselfconscious in stillness and help to make it a rich, alive silence.

Do not be discouraged if it takes a long time to achieve all these aspects of good leadership. To worship with freedom and ease in a service which one is leading oneself calls for a mature level of group and spiritual experience. It can be done and should be a goal. But there are many steps to be learned before such a moment of freedom and detachment is likely to come.³

³ See *Prayer and Worship* by Douglas V. Steere, Chapter IV, pages 45-51.

The Place of Art Forms in a Service

THE ANSWER to what is the place of art forms in a service lies mostly at the point of experience, skills, and expertness. Dr. Von Ogden Vogt, or other specialists who have given much of their lives to using the arts in relation to worship, can go far in the use of art forms in a service. However, we would not rule out experimentation by amateurs in the activity and the art of worship. The amateur, especially the young amateur, has a natural desire to experiment. The lack of satisfaction with much traditionalized and formal worship on the part of those to whom it has come to have little meaning naturally leads to a great and legitimate desire to try more colorful and unusual forms. To a Worship-Planning Committee that is eager to learn and at the same time to find new and varied expressions we might say:

1. Feel free to try new and unconventional ways of expression. There is no sense of guilt to be attached to such adventuring.
2. Never use any form that shocks your own sense of fitness. Be true always to your own inner sense of beauty and truth.
3. Do such experiments in the privacy of club and other "home" groups of like-minded people rather than thrusting them upon the public, to whom they may come as a shock and by whom they may not be understood.
4. Try as far as possible to perfect any form decided upon enough so that you are at least approaching the artistic. Poor art combined experimentally with growing, inarticulate religion can be ridiculous rather than glorious.

Now, for instance, let us look at the forms that interest us as possible areas of experimentation. Many of them are indeed full of possibilities provided we are able to perfect them enough to make them really serve our purposes. Nothing serves our purposes that distracts and diffuses attention or that reduces our projects to the absurd. However, there must always be a beginning, and naturally we cannot be expert without effort and trial.

1. *Music*. This is one art form to which the Y.W.C.A. gives a great deal of time and thought. There is at the National Board a committee and a program resource secretary for music, to whom local Associations may turn for help. If there is someone on your staff or among your volunteers or a member of the club who can lead a choral group, then special music becomes a practical tool at your disposal. Instrumental music, rightly chosen, is also a very great asset to a Worship-Planning Committee and one of the most tested of the arts.
2. *Verse-speaking choir*, choral speech, choric verse. (All three terms are interchangeable.) Can you find a speech teacher who is willing to take a group and prepare it to do simple concert work in readings that would enrich your services? If so, do develop this form as soon and as skillfully as possible. Bibliographies in this field are available. See your *B. and P. News and Notes*, etc.
3. *Modern dance, rhythmic motion*, etc. Here we are on even less tried ground. At its best this might become an effective way of expressing religious feeling. The dangers must, however, be considered. The greatest caution should be used in experimenting with this kind of expression if worship is the objective sought. Beware of the hazard of superficial expression, the hazard of unintentionally turning the service into a second-rate show, the hazard of losing the sense of the holy through confusing its expression with "artiness"

not yet matured into art. The Health Education Department must be your consultant as to skill and suitable materials in the use of this form.

4. *Drama*. Here again is a highly intricate art, which, even in its simplest form, can trip us up if it is clumsily done or can become absurd when it is intended to be profound. However, there is a place for the use of drama, given wise and experienced resources.

In conclusion on this topic, shall we agree with the religious recommendations in the Industrial Study, that experimentation in new and unconventional forms is desirable and to be welcomed, and that in such experimentation there will be growth in the knowledge of our own emotions and of their sincere expression?

Shall we agree also that, as we seek new forms, we will study the old forms to see what they meant and why they have persisted, to see what, if any, validity they hold for us and when and how we can use them? The new, unrelated to the old, is usually bizarre and unsatisfactory.

Shall we agree to experiment with the new forms guardedly and inconspicuously at first, seeking always as dignified and skilled a use of them as we can possibly achieve? In this we shall call upon all possible resource help available. We shall try to treat these art forms with the respect for skill and artistic effects that those who are at home in them would wish us to show.

We do not recommend, therefore, the use of *any* of these art forms in any wholesale fashion by amateurs but we recognize their possibilities and agree to grow in our knowledge and use of them as fast as we can lay hold of adequate resource help through which to acquaint ourselves with them. Let us agree to work hard at how to understand these forms and how to express ourselves through them.

Discussions to Quicken Committee Interest

WE ARE purposely proceeding from the practical details to the ideas behind them. We have not yet tried to talk about the two most important things, namely: (1) how do we plan a particular service; (2) what do we mean by worship? Before we get to those two big questions, there are one or two details that are somewhere in the no-man's land between being practical and being at home in the *feeling* side of our job as a Worship-Planning Committee. For instance, you will find that you need to have a good deal of exploratory discussion. It is like warming up the engine of your car on a cold day. Without trying to answer them until a little later in this book, we can list a few of the questions that are sure to come to the top if your committee group is well chosen.

QUESTIONS TO BE DISCUSSED BY COMMITTEE

These questions can be asked and answered, irrespective of the religious background of various members of the group, because they apply alike to the religious experience of Christian and Jew, Catholic and Protestant.

Why do people worship?

Must men worship?

Whom or what do they worship?

When do they want to worship?

What are the various moods of worship?

What happens during a service of worship?

Or, we may ask, do our concerns about unemployment, racial discrimination, anti-Semitism and war give reality to our worship also? Put another way, this question asks: Is it only our individual conflicts, such as jealousy, loneliness, etc., that are more or less resolved by prayers, or is it

also our sociological and economic conflicts, for which we seek clarification through worship?

GETTING OTHER GROUPS TO HAVE SIMILAR DISCUSSIONS

If you find discussion of these religious questions rewarding, propose to other groups in the Association that they also have discussions of such questions as these listed above. Through this kind of cultivation of the religious mood throughout many groups, people will be better prepared to be creative participants in the services you plan.

SPONTANEOUS WORSHIP IN THE COMMITTEE ITSELF

One thing to hope for is that the small committee itself may have the experience of spontaneous worship together. To avoid artificiality or the danger of "practicing" as an end in itself, this idea cannot be forced. But if the chairman and resource person are quick to sense situations and the committee gains greatly in interest, there will come a time and place where committee worship is natural and appreciated.

The Essential Three-Point Outline

WE MUST get a framework or skeleton outline upon which to build the service. Three points are found to be indispensable in the essential structure of any service of real worship:

1. God, the object of worship.
2. Man and his plight in contrast to God's desire.
3. Man in cooperation with God—dedication to a new way of life, both individual and social.

GOD, THE OBJECT OF WORSHIP

The first act of the worshiper is to praise, to feel joy, to bow before God. Think of the writing of a letter: the salutation is addressed to him to whom the letter is going. Think of a ceremony of honor to a national hero: he becomes the focus of the occasion, does he not? Whatever the subject of our service—Christmas, Easter, Armistice Day, Labor, World Unity, Democracy—its first recognition will be of God. Why? Because the center and object of any service that is religious in character is—God. God is what devotions are about. God is that to which one devotes oneself. Whether Christian or Jewish, the object of worshipful living is God. To the religious person God is the ground of existence and the basis of such values as those we celebrate on special days or around special subjects. One can have “democracy” as the main theme of a worship service and yet put the service into its religious setting by expressing the relationship of democracy to God at the beginning in the invocation, opening prayers and music. God is central because God is the creator of aspiration and vision in man and his satisfaction in times of frustration and pain.

“O God, give us the serenity to accept what cannot be changed, the courage to change what can be changed, and the wisdom to know the one from the other.” (Reinhold Niebuhr) This does not mean that we escape from our own responsibility for the need and injustice in our families or society. Rather it means that we have a proper sense of the whole. The situation in which we must function right now in a troubled world includes more than that which we can see in the immediate present and that more is God and God’s purposes and ways in this on-going universe. Because this sense of the Eternal is so infinitely good and creative, we begin the worship with praise and recognition of all the Goodness there is, ever was and ever will be—the recognition of God.

MAN AND HIS PLIGHT IN CONTRAST TO GOD’S DESIRE

The second act of the worshiper is to see and acknowledge his need. If we were to worship God apart from clear recognition of the human scene in which we must live or for which we need insight and courage we should indeed have an other-worldly religion. So Point Two in our outline calls for reference to the human situation which is so fragmentary and faulty in contrast to the creative wholeness of God or the Complete. This second element may deal with the contrasting human scene in terms of individual failure, need, anxiety, fear, jealousy, or in social terms: e.g., of cruelly oppressed racial minorities, economic injustice, war, etc. The center of Point Two is *man* and human need in contrast to the wholly good.

MAN IN COOPERATION WITH GOD— DEDICATION TO A NEW WAY OF LIFE

The third act of the worshiper is acceptance of a new and better way. The third element in the service is the *solution* to the dilemma of man because he meets God’s

desire to fulfill that need. This solution comes in man's rediscovery of courage and peace of mind through an act of rededication, commitment, self-giving. By the music sung, or the prayers offered, or the speaker, or the guided meditation and silence, the person who worships is helped partly at least to resolve his conflicts and to determine to move out free, remade, ready to live more courageously and yet more serenely.

The outline of a service of worship can therefore be reduced to three propositions. All services should follow this outline as a minimum. There can be as much amplification as is desired. I shall repeat this outline because its mastery is essential to our progress. In brief form it is:

1. The glory and reality of God. *God*—first mood.
2. The contrasting human scene—man in his aspiration, his need, his struggle, his suffering. *Man*—second mood.
3. The dedication of the worshiper to God and God's way for mankind. *God and man in relationship*—third mood.

This three-point outline provides the bare bones of the structure of a service. *Any* service will reveal this outline! Before we put flesh and garments on this skeleton outline, let us look closely at these three points. Without irreverence we may draw an analogy to a novel. Such analogies are never completely accurate. Although they caricature a little, they make the actual situation vivid.

Like a novel, a service of worship presents a plot in which good and evil struggle. God, the all-glorious Spirit of Love and Justice, is the center of hope and interest. Man, like the character in the modern novel or play, is not really a villain, but a human mixture of good and evil struggling in the web of complex life and circumstances. There is struggle between man and God until the resolution of the plot, the denouement. In a worship service this denouement or resolution of the struggle comes about through the giving up of his selfish attitude by the

worshiper. With this dedication comes release from fear and defiance, and willingness to act. Freedom and new courage and resolution to live in God's strength and spirit follow, and the worshiper becomes more whole and free and is able to go out to do battle for the right. A service that is true to the universal in human experience will intuitively, if not obviously, follow this rhythm between God and finite man caught in a web of evil and trouble. When the tension is wholly or partly resolved by the giving up of man to God's desire of love and justice for all, the worshiper loses some of his confusion, fear and hopelessness. For example, we human beings who are so distressed about social injustice are stronger and more able to work for the cause of justice when we realize that God's will for all men *is* love and justice and that our desire for that freedom for all men grows out of our relationship to God, that is, to the Spirit of Love and Justice which Jesus called Father and which gives strength for the achievement of good.

It should be said here that we never want to be inflexible or unimaginative in following principles, no matter how good they are. There are times when a service of worship will be almost wholly taken up with Point One of our little outline, praise and adoration of God or the spirit of love and joy. At other times the bulk of the service is focused on man's need and dedication. Usually the more effective service follows all three stages with some degree of balance.

A More Complete List of the Moods Found in Worship

THE OUTLINE of our religious and human drama—God, Man and Man related to God—when fully elaborated into a complete list of the progressive moods of the worshiper, consists of the following stages of feeling and activity. If you will reflect, you will remember that these moods are present in most of the services you have attended in your churches, in some impressive Y.W.C.A. convention worship, etc. These moods are:

1. The invocation of God's presence and man's readiness to be in this presence. This may be done by a call to worship, a hymn, a prayer, or all three.
2. Thanksgiving and praise. Again we can use an anthem, a hymn, a verse-speaking choir, a Bible passage or a poem, etc.
3. Recognition of one's need and confession of sin, both individual and social.
4. Seeking direction and inspiration. This is often done by an address or sermon, though it may be done by readings.
5. Prayer and intercession for help for oneself and for all men. Points Three, Four and Five may one or all be given over to revealing human distress and injustice: war, autocracy, racial hatred, poverty, unemployment, individual conflicts, family disintegration, etc. Music, drama, modern dance, verse-speaking choir, silence are possible ways of expressing man's need.
6. Commitment, dedication, and decision.
7. Benediction, as the service closes, of God upon men's effort and new resolves.

It will be seen at once that this is but a fuller treatment of the three points given in the earlier outline. No one service need contain explicitly all these seven points. All are present by implication in any effective service.

In short, in planning services of worship a committee will not go far astray if it keeps in mind this progression of God, man and back to God through man's dedication and decision to act. This is why worship cannot be in an ivory tower setting but must be closely related to everyday living. Only by our fruits can we be known. When one acts in new, courageous and just ways her dedication is proved to have been real and not an empty form. If the terms "religion" and "worship" rather frighten the club members, do not be discouraged by this little outline. It can be very flexible. When girls say that they want a service to extol democracy or to show the evils of fascism or to emphasize racial brotherhood, they are saying a very sound thing.¹ It is the planning committee's business to know and to show the relation of the human value which they want to celebrate to the Whole or God from whom all value comes. Riches in music, poetry, sacred writings and various art forms, if intelligently used, will give both the celebration of human justice and the roots in the Eternal, a combination which completes the service so that it becomes both art and act. Remember the hint about the use of art forms mentioned earlier. Any one of the three stages may receive more emphasis than the other two in a particular service, depending on purpose and needs.

¹ Notice the 1940-43 business and professional program, "Directions for Courageous Living," as an illustration of sound intuition in members.

Planning a Christmas Service: an Illustration

SUPPOSE the club has decided to have a service for the Christmas season. The group that plans the service might have such a conversation as the following. No final conclusions are suggested.

WHEN PEOPLE OF MANY EXPERIENCES ARE IN THE GROUP

Since a Christmas service has been decided on, what about a central idea? Someone suggests: "Hark, the Herald Angels Sing, Glory to the Newborn King." Someone objects: "Doesn't that sound more optimistic and cheerful than we can when there is so much trouble in the world?" Another suggests, "Peace."

"God rest ye merry, gentlemen,
Let nothing you dismay,
Remember Christ our Saviour
Was born on Christmas day,
To save us all from Satan's power
When we were gone astray."¹

Suppose we try to name what, in these modern times, are the Satans from which we must be saved. Nellie Smith almost hates Christmas because she works at the dime store where overtime wages are low. She is on her feet every minute of her working day, with wrangling crowds forcing her to move faster and faster all day long. Just sing, "God rest ye merry, gentlemen," if you want to get a laugh out of her!

What are the Satans of modern American life? Various people begin to list them. Unemployment; for many, the speed-up; reductions in W.P.A.; old age insecurity; delayed

¹ English Traditional Melody.

marriages; the possibility of war, which increases taxes for military preparations.

Or does the word Satan refer to devils which dwell within us? Temper, fear, jealousy, hatreds which tear us to pieces? Do we not ask to be "saved" from both kinds of evil? There are the internal ones and the external or community forces which threaten humanity. If we sing, "To save us all from Satan's power," we mean evil in every form.

Another way of stating the idea that we have when we think of Christmas might be a quotation right out of the New Testament. "You will call him Jesus, for he will save his people from their sins." How old-fashioned, someone objects. But the word "sins" means both public and private evil. Community evils, such as bad housing, malnutrition, unemployment and other insecurity, are one kind of wrong, and interior evils, such as anger, fear and frustration, are another kind. These things become *our* sins because they are the evils from which the whole human race suffers. We are victims of our own and other people's troubles, yet there is salvation sung by the angels in the Christmas story, and certainly Jesus' birth is the symbol of man's ability to find liberation from the evil in himself and in society.

We need not worry too much about a theme at this stage. The *idea* is more important than a theme. The theme is merely the word-clothing for the idea. Hence our problem is to be sure we have found out from the planning group the idea that is to be central in our Christmas service.

We seem to have agreed that, if we are going to celebrate the Babe of Bethlehem, we shall only do him honor by holding up the beauty and justice that his life and teachings and the glorious Hebrew prophecy behind him have set forth. The contrast between much that is cruel in our world and the beauty and joy of the new-born Jesus gives us the clue to our service. It will be a service

of beauty and joy but it will not omit reference to those things which we believe one of Jesus' spirit cannot tolerate. Our service must bring to us not only the radiant glow and joy of Christmas love but the stern requirement to act to make that love more possible for more people. Our gift-bringing and the beauty of candles and music must lead on to the gift of practical living in terms of everyday justice and love. It must make us want to work for social legislation, racial fellowship and the like in *specific* situations and concrete improvements, such as improved housing in our town or more tolerable labor conditions in our store, office, factory or college.

Now we shall look at our simplified three-point formula again and study the building of an actual service on the strength of it.

We are still in the "methods" part of our planning work. Later we shall ask ourselves more fully *why* God is central in worship, and what worship is. Thus far we are just assuming it without question.

Our outline is (1) God; (2) man; (3) God and a new man. The third stage is man's readiness to seek to replace his egocentricity by a new self, which is made more free and outgoing by his dedication to a more life-giving relationship with God and with all men. This new-born self deals not alone in glittering generalities but in specific and concrete life behavior of a definitely constructive and active sort. This is why true worship is not other-worldly.

TWO POSSIBILITIES IN THE FORM OF SERVICE

Ours is to be a Christmas service. We have two possibilities open to us: To make it a carol service, consisting wholly of music, with the possible exception of readings from the Bible; or, as an alternative, to make it a service centered in Christmas, in which music is but a part of the materials used.

A Carol Service

Consider first the alternative of a carol service. This may be one of the times when we want to make the whole service one of adoration, leaving the second and third stage of our worship sequence to inference rather than to actual expression. Or, it may be that we shall choose our hymns and carols so as to suggest not only adoration but human need and commitment. Which of these two directions our committee will take will depend on the mood of the various members. Some will say: "Surely Christmas is one time when we ought not to introduce a jarring note of human cruelty and misery—let us have beautiful carols of joy." Others will say: "We do not want to be sentimental. To enter into Christmas joy without marked reference to the inconsistencies of life, of which sensitive followers of Jesus must be aware, is to miss the whole point." Both attitudes are right, and from time to time both approaches will find expression in the committee's plans.

Just look at this as mere suggestion to be filled out in any number of different ways.

I. "Glory to God in the highest. . . ."

II. ". . . the *hopes* and *fears* of all the years are met in thee tonight. . . ."²

or ". . . and ye, beneath life's crushing load, whose forms are bending low . . . with painful steps and slow. . . ."³

or "Unto us a boy is born! King of all creation, Came he to a world forlorn, the Lord of ev'ry nation."⁴

III. "O come, all ye faithful . . ."

or, "As with gladness men of old
Did the guiding star behold;

²"O Little Town of Bethlehem."

³"It Came Upon the Midnight Clear."

⁴"*Puer Nobis Nascitur*"—15th Century Carol.

As with joy they hailed its light,
Leading onward, beaming bright:
So, most gracious Lord, may we
Evermore be led to thee!

.....
Ever seek thy mercy seat!

.....
All our costliest treasures bring,
Christ, to thee our heavenly king!"⁵

These few illustrations chosen almost at random from Christmas hymns indicate what could be done, given a vivid imagination and several books of the loveliest tunes.⁶ The committee must remember that Christmas is a time when the congregation particularly wants to participate. The service should open perhaps with a processional but in any case with familiar and loved Christmas hymns which everyone can sing while standing. So contagious is the Christmas spirit that the congregation is sure to want to break into singing at the first note of the service.

But perhaps the committee has decided not to have a service exclusively of carols. The following suggestions illustrate how the other type of service might work out after the committee has completed its task.

A Christmas Service Including More Than Carols

Piano, Organ or Violin Prelude: (Carol music, Bach chorales, etc.)

⁵ "As with Gladness Men of Old."

⁶ The music resource specialist at the National Board suggests the following carols:

"We Three Kings of Orient Are." (This should be used in connection with Matthew 2:1-12)

"Come with Torches, Jeanette, Isabella."

"Coventry Carol."

"What Child Is This?"

"When the Crimson Sun Is Set."

All are to be found in *Christmas Carols We Love to Sing*, Theodore Presser & Co., Philadelphia, Pa., 15 cents.

A processional hymn may, or may not, be used. Suggestions are: "Joy to the World" or "Hark! the Herald Angels Sing."

Call to Worship Spoken or Sung:

If spoken: "Almighty God, from whom cometh every good and perfect gift, and who pourest out upon all who desire it the gift of grace and supplication, deliver us, when we draw nigh unto Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth, through Jesus Christ, our Lord."

If the call to worship is to be sung by a choir: "Gloria in Excelsis";⁷ Old Scottish Chant; or

"Holy, Holy, Holy, Lord God of Hosts;
Heaven and earth are full of thy glory!
Glory be to thee, O Lord Most High. Amen."⁸

Hymn (congregation standing):

Choice of:

"Joy to the World."

"O Come, O Come, Emmanuel."

"Hark! the Herald Angels Sing."

Reading: Isaiah 52:7-10 and Luke 2:1-20.

(The leader may read the passages or, if a verse-speaking choir is available, the passage from Isaiah may be read by the choir, followed by the voice of the leader reading the section from Luke. Alternative verses which might be used, if they better express the theme, are: Isaiah 55:1-14; Isaiah 40:28-31; Matthew 2:1-12.

Hymn: "O Little Town of Bethlehem."⁹

"It Came Upon a Midnight Clear."¹⁰

Talk: The Spiritual Significance of Christmas.

(The following is only illustrative, of course, and briefer than an actual talk would be. The talk may

⁷ Greek. Second Century.

⁸ Ter Sanctus. Second Century. W. A. C. Cruickshank.

⁹ Words by Phillips Brooks and music by Louis Redner.

¹⁰ Words by Edmund H. Sears and music by Richard Willis.

be given by a club member, the resource specialist, a secretary, a board or committee member or a member of the community at large.)

Christmas is here again! Home for the holidays! A merry family circle, crackling paper; crimson ribbon; green-pointed pines; hustle and bustle; savory odors; secret gifts; a round of parties; excitement and fun! Christmas is the supreme American holiday. Year by year, from earliest childhood to old age, we look forward to it and count it the best and happiest time of all the year.

Is this all? No, this is good, very good, but it is not all.

The world at home and abroad is filled with "authentic paupers," with despair in children, with lonely old women, with youths who hate, with people whose only mood is fear, with wars and rumors of wars. We behold also unbelievable courage in modern Christian martyrs, unfaltering purpose in some youth who never lived under a democracy, a cruel drive for mastery in others. A life-and-death struggle for home and freedom is going on among millions. Power wears royal robes and stalks the world to press ingenious claims, sometimes using religious symbols as its sanction. The "Country Priest"¹¹ says, "Such distress, distress that has forgotten even its name, that has ceased to reason or to hope, that lays its tormented head at random, will awaken one day on the shoulder of Jesus Christ." If we believe that, if we believe in such clarity and beauty and courage as lived in Jesus, Christmas becomes more than a holiday. We begin to understand the Christmas Mass of the Roman Catholic Church; the vaulted music of the Orthodox priests, the midnight mystery of the Lutheran and Episcopal services, the secret prayer of the devoted lover of God for whom Christmas is a time of adoration and confession. We must see, as we celebrate this Christmas and chant songs of praise to the boy Jesus, that the seeds of power and hate lie hidden in our own hearts, too, and that, if we are to make our Christmas celebration

¹¹ *The Diary of the Country Priest*, by George Bermans. Macmillan. \$2.75.

ring with sincerity, we must ask for the cleansing of our own hearts. What better moment to rededicate ourselves to the joy and goodness that came with Jesus than now in the solemn feast of Christmas! May Jesus be born again in this Twentieth Century!

Hymn: Congregation standing (In a Christmas Service people like to sing, and so more hymns may be used than in most services.)

"The First Nowell."¹²

"While Shepherds Watched Their Flocks by Night."¹³

Litany: (Possibly the group will want to write its own "human scene" in the form of a meditation or a litany.)

For instance:

Leader: O God, who sent us the Infant Jesus and through him taught us how to value life and to seek beauty and justice, we come to Thee, knowing that our world again comes down to Christmas amid pain and strife and war.

Response by the congregation:

Our Lord, forgive us.

That wars and rumors of war terrify young women and children, old men and the sick, and call young men to arms,

Our Lord, forgive us.

That youth in our beloved America go out to meet frustration and insecurity,

Our Lord, forgive us.

That some ten million unemployed walk the streets of our cities or exist on relief, even on Christmas Day,

Our Lord, forgive us.

That jealousy, fear, hatred and selfishness still live in our own hearts and daily lives,

Our Lord, forgive us.

That by our own unwillingness to cooperate and to

¹² Traditional English Carol.

¹³ Words by C. M. Nahum Tate and William Tansur.

love each other, we increase the very evils against which we cry out,

Our Lord, forgive us.

That we so little catch and live the true spirit of Christmas throughout the year,

Our Lord, forgive us.

For work and the expression of life through work,

We give thanks.

For the dignity of life made perfect in the birth and life of Jesus,

We give thanks.

For the spirit of Jesus who thought of all work as holy and of all men as brothers,

We give thanks.

O God, show us our own passion for power; cleanse us of those secret deceits which cloud our vision and mislead our society; reveal thy judgments upon us and grant us thine infinite mercy, as we kneel at the cradle of Bethlehem.

Unison: Bless the Lord, O my soul, and forget not all his benefits.

Perhaps a meditation would better serve the purpose of presenting the contrasting human scene.

Leader: Let us meditate in silence upon the glory and beauty of the Christmas story, the song of the shepherds and the mystery of Jesus' birth.

Silence

Leader: Let us see the world into which he is born again in 19—. (Leader fill in year.)

Silence

Leader: Its natural beauty; its scientific advance; its human possibilities.

Silence

Leader: Its thronging millions, old and young, black and white, rich and poor, good and evil.

Silence

Leader: Its wars and rumors of war terrifying people far and near, costing countless dollars and lives.

Silence

Leader: Its unemployed; its unsought youth; its insecure old and sick; its inadequate relief rolls; its loss of human and God-given dignity.

Silence

Leader: Let us confess our part in an evil and unjust world and call once more upon the spirit and beauty and justice born in Bethlehem to save us.

Silence

Prayer: O God, Father of Jesus, Author of peace, Maker of justice and Creator of life; bring us to the manger in Bethlehem. Show us a child, whose life remained child-like when mature; free, when persecuted; alive, when killed by men's cruel hands. Teach us the spirit of Jesus, the true meaning of Christmas, the ongoing victory of that spirit which dwelt in the wise men and the shepherds, in Mary and Joseph, in Bethlehem and in every Christian heart since Jesus came to earth. In his name. Amen.

Hymn: (This may be a recessional or sung by the congregation standing.)

"Silent Night! Holy Night!"¹⁴

Spoken Benediction (by verse-speaking choir or leader):

"May the grace of courage, gaiety and the quiet mind so dwell within us that we may go forth with the light of hope in our eyes, the fire of inspiration on our lips, thy word on our tongues and thy love in our hearts. Amen."

Congregation waits in silence for a moment.

Choir response is an "Amen" or a softly sung carol or one stanza of "Silent Night." If there is no choir, the

¹⁴This hymn, with the words by Franz Gruber rather than with the newer translation, can be found in *Christmas Carols We Love to Sing*, Theodore Presser & Co., Philadelphia, Pa. 15 cents.

piano can terminate the benediction silence with Christmas music or an Amen.

ANALYSIS OF THE MORE INCLUSIVE CHRISTMAS SERVICE

As we look at this Christmas service from the point of view of our skeleton outline for a service, we see that we have been true to its general requirements. The call to worship has put God at the center of our service and has focused our attention upon praise and adoration. The opening music also has carried forward this mood of centering on God and praise. Because it is Christmas, we are especially conscious of Jesus as identified with the "glory of God" and with the needs and hopes of mankind. This mood comes out in the hymns. The second point in our outline, human problems and needs, comes to the surface in the talk and in the litany. These elements in the service not only remind us of human suffering and sin, social and individual, but lead us to confession of our part in it all. The third step, which is dedication, comes out in the prayers, benediction and closing music. Because this is a Christmas service, we express our dedication largely in a continuation of the mood of reverence and identification with the purposes of God as glimpsed in the coming of Jesus.

The enlarged outline of moods which we enumerated is also there by implication. It is to be hoped that this illustration and these suggestions have fired your imagination to see the almost limitless range of ways and materials by which it is possible to arrange a service that is worshipful and yet true to the interests and experience of the people who are making the plans and taking part.

A Service Prepared for Business Women in a Summer Conference

Now we shall analyze another service to discover whether the essential elements are there and how they are expressed. This service was used in a business and professional conference in 1939, and was not necessarily prepared according to the formula we are using.

Call to Worship: "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory! Glory be to thee, O Lord Most High. Amen."

Scripture Reading: Micah 4:1-5.

In after days it shall be that the Eternal's hill shall rise, towering over every hill, and higher than the heights. Nations shall stream to it, and many a people shall exclaim, "Come, let us go to the Eternal's hill, to the house of Jacob's God, that he may instruct us in his ways, to walk upon his paths." For instruction comes from Sion, and from Jerusalem the Eternal's word. He will decide the disputes of many races, and arbitrate between strong foreign powers, till swords are beaten into ploughshares, spears into pruning-hooks; no nation draws the sword against another, no longer shall men learn to fight, but live each underneath his vine and underneath his fig-tree, in terror of no one: for so the lips of the Lord of hosts decree. All nations may live loyal, each to its own god, but we will live ever loyal to our God the eternal.¹

Hymn: "Ain't Goin' to Study War No More."²

Meditation: "World Brotherhood—and Ourselves." A speaker.

¹ Moffatt's Translation.

² From Dett's *Collection of Spirituals*, or in Botsford's *Folk Songs of Many Peoples*.

Verse-Speaking Choir:

Solo: Blood is beautiful if it runs in a healthy man's veins.

Chorus: But if it spills, who profits?

Solo: Iron, if it is used for ploughing, can make our food.

Chorus: But for tanks and cannon—what joy lies there?

Solo: Death comes in time for all.

Chorus: But must we make factories to produce it more quickly so that we may die in the hot life of our youth?

Solo: The young girl refugee's eyes moved toward the crucifix.

Chorus: (Undertone) Crucify him, crucify him, crucify him.

Solo: The Christ hung there in defeat, after 2,000 years.

Chorus: (Undertone) Crucify him, crucify him, crucify him.

Solo: But the act of love which stretched him on the wooden cross is still alive.

(Have "Immortal Love, Forever Full"³ played softly throughout the succeeding reading.)

Solo: War will exterminate man, many men.

Chorus: But it will not exterminate the brotherhood of man.

There is no mine that can permanently explode the heart of man,

Nor yet a poison gas that can stop the breath of God, Creator of the spirit of man.

(Most of this selection was adapted from passages in Phyllis Bottome's *The Mortal Storm*.)

Hymn: "In Christ There Is No East or West."⁴

Poem: There is a vast difference between skin color and soul color. Can you say with Robert Whitaker—

³ Words by John Greenleaf Whittier; tune, Dundee, Scottish Psalter.

⁴ Words by John Oxenham; music by Alexander Robert Reinagle.

My country is the world. I count
No son of man my foe,
Whether the warm life-currents mount
And mantle brows like snow,
Or red, or yellow, brown or black,
The face that into mine looks back.

Prayer: O God who hast made men in thine own likeness; and who dost love all whom Thou hast made, suffer us not, because of differences in race, color, or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and the faith of a Roman soldier, and suffered his cross to be carried by a black man out of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole family. And forbid that, from pride or hardness of heart, we should despise any for whom Christ died or injure any in whom he lives.

Choral Amen.

Analysis of This Service

Now for the analysis. The call to worship and the scripture from Micah center the attention upon God and his holiness, justice and mercy. It should be said here that the call to worship often performs the dual function of invoking God and expressing the readiness of the worshiper.

The spiritual, "Aint Goin' to Study War No More," may be in the wrong place because it is man's commitment to a new way of life, a warless world, and it represents part of the resolution of the conflict between good and evil. In order to introduce early the theme of the evil of war, it may have seemed to the committee necessary to use the spiritual thus early in the service. Other devices might be tried.

1. Transpose the order and use, "In Christ There Is No East or West," after the reading from Micah and the spiritual, "Aint Goin' to Study War No More," just before or just after the lines by Robert Whitaker.
2. Use an interpretative sentence near the beginning such as: "As we turn our thoughts this morning to the tragedy of a war-torn world, let us sing, 'In Christ There Is No East or West.'"

The words given by the verse-speaking choir provide a graphic way of showing the human scene as pregnant with tragedy and evil. There will be sharp differences of opinion about the choice of this passage. Some will feel that it is sentimental, melodramatic and disorganized. Others will find it satisfactory. At least this point reminds us that literary merit as well as emotional values must be considered when choosing a passage. The contrast between the creative uses and the deadly uses of the forces and riches of nature is made in a powerful rhythm.

The solo line, "But the love which stretched him on the wooden cross is still alive," is the note of hope, redemption, resolution of conflict. This note continues until the end of the service in a prayer of confession and dedication concluded by the choral Amen.

It should be noted that the force of the Amen is very great because it is symbolic of the blessing of God and the assent of man to the dedication which the service has called forth.

How do you think this service would affect the racial attitudes of those who had taken part in it?

Another Business Girls' Worship Service

WE NEED not include the service as a whole. Consider the outline, which is as follows:

Call to Worship: "Send Out Thy Light"¹ (may be sung by a choir or the words read by leader).

Hymn: "Holy! Holy! Holy!"²

Scripture Reading: Proverbs 8.

Responsive Prayer: Theme of this prayer being the poverty and injustice seen against the background of a merciful God who calls us to search our motives and behavior toward our brothers.

Meditation: This is the reading of the story of Jesus' parable about the three men with different talents.

Talk: The outline of the talk is the capacity of youth to think and act.

Threat to our civilization and natural fears. Ability to rise above fear. Danger of hypocrisy and emotional laziness. Truth cannot be killed. Opportunity offered youth to think and become prepared for meeting life. Closing Prayer for all those who will serve God without fear in this age:³

Lay me on the anvil, O God,

Beat me and hammer me into a crowbar.

Let me pry loose old walls;

Let me lift and loosen old foundations.

Lay me on an anvil, O God,

Beat me and hammer me into a steel spike,

Drive me into the girders that hold a skyscraper together,

¹ *Association Hymnal*.

² Words by Reginald Heber; tune, Nicaea.

³ *Prayers of Steel* by Carl Sandburg.

Take red-hot rivets and fasten me into central girders,
Let me be the great nail holding a skyscraper through
blue nights into white stars. Amen.

In considering this outline of a service let us think into the deeper and more amplified moods of worship, of which our simplified outline of three points is but a sketch.

The call to worship and the opening hymn suggest the nature of God and the need to worship Him.

The reading is the eighth chapter of Proverbs, a poem of praise to wisdom. Here wisdom is the wisdom of God, the wisdom of the ages. Wisdom is more than knowledge. It is experience and knowledge deepened by love. The chapter leads one to self-examination, to the recognition of sin and to the contrast between God's Infinity and man's finiteness. A telling contrast of God, who is *Life*, to man, whose sin is a sign that he loves death rather than life, provides the end of this powerful chapter, the introduction to a mood of penitence, need and confession.

This mood is further intensified by use of the words, "Look mercifully upon us," in the opening paragraph of the simple litany or responsive prayer that follows. The litany as it progresses calls attention to man's inadequacy, both individually and socially, and recognizes God's will and power to disturb complacent men. Later it offers petition for light, strength and guidance, recognizing God's purposes as central.

The meditation is in reality a short talk preceded by the reading of a parable of Jesus. It is well to note that a talk which avoids oratory or dramatic exhortation and in which the speaker identifies herself with the congregation can be called a meditation and does induce the meditative mood in the hearers. In this case self-examination would be the response of many listeners. Challenge, encouragement to try to grow and become effective are present, and a tying-up of the whole again to God, in whose presence we can hope to grow and achieve.

Do you feel that this service ends too abruptly? What would be your suggestion for its conclusion? On what note or in what mood would you have closed it? Since it was the first service of a conference, was the group wise in avoiding too final a tone of dedication? Rather they seem to have tried to express a mood of expectation and of readiness to be beaten into new molds of thought and life. Even so, what additional concluding elements might have been added? Because the conference was just beginning there probably could not have been special music or a choir, either verse or singing. There might have been a concluding hymn, such as that to the tune of St. Michael, of which two stanzas are:⁴

O Day of God draw nigh
In beauty and in power,
Come with thy timeless judgment now
To match our present hour.

Bring justice to our land,
That all may dwell secure,
And finely build for days to come
Foundations that endure.

Another hymn which might close this service is Percy Dearmer's hymn sung to a Welsh melody, "Abeth Maliant." The second and third stanzas, to give you the idea of the hymn, run:

2. Millions lie in crying darkness
Unredeemed, untamed, untaught
Women prone in sealed oppression
Men like cattle sold and bought
Millions grope through outworn systems
Many a cruel, ancient faith
Binds the earth; and many a rebel
Dooms the Christ again to death.

⁴ Words by R. B. Y. Scott of Canada; tune, Geneva Psalter of 1551.

3. Yet men everywhere have found thee
Christ, the crown of every creed
All the faiths, all the systems
To thy revelation lead.
Thou dost guide our human groping
Who hast won the hearts of men
Thou wilt fill the world with splendor
In our hands the how and when. Amen.

In considering the usability of such words as these, reflect upon the last two lines in stanza two from the point of view of whether it might be interpreted as discrediting the Jews. The author, Mr. Dearmer, had, we are sure, no such intimation in mind. This illustrates how carefully every line in a service needs to be scrutinized for a variety of reasons, such as inner unity of the service, suitability to the congregation, fitness, beauty, etc.

The final things to be said about the planning of services concern a number of important points so far untouched.

The Use of Prayers

EXTEMPORARY, WRITTEN AND FORMAL PRAYERS

REFERENCE has been made earlier to the question often discussed in clubs as to whether or not prayers are more sincere and significant when they are spoken extemporaneously than when read from some collection of great prayers or written ahead of time by the leader or resource specialist. There is much to be said for the use of all three kinds of prayers. It is unfair to accuse people of insincerity who read prayers rather than utter them extemporaneously. The converse might also be true that an extemporaneous prayer comes from the top of the mind and does not reflect deep consideration. Much of the difference of opinion on this point grows out of differences in church background. Often the choice of a great prayer that vividly reflects the need of the times is far to be preferred to an extemporaneous prayer. Again there is great point in using prayers written by girls or leaders for the particular occasion that is being celebrated by the service. Before turning from this part of the discussion, we ought to look particularly at the prayer we use so often and, unfortunately, so casually—the Lord's Prayer, so called because Jesus gave it to his disciples.

THE LORD'S PRAYER

This is the oldest and most important prayer in the Christian faith. It was first used by Jesus and is to be found in part in Luke 11:2-4 and Matthew 6:9-15. As it appears in prayer books of the church, it usually reads,

Our Father,
Which art in Heaven,
Hallowed be thy name.

Thy Kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses
As we forgive those who trespass against us.
And lead us not into temptation
But deliver us from evil
For thine is the kingdom and the power and the glory
Forever and ever. Amen.

Differences in church background will affect slightly the words used. For example, the Presbyterian Church uses the words, "forgive us our debts as we forgive our debtors," while the Episcopal Church uses the word "trespasses." Likewise the Episcopalians add the last "and ever" but other Protestants do not, saying merely "Forever. Amen."

Here again you will find the three steps: (1) invocation and praise of God, (2) the human situation, "daily bread," and (3) commitment to God's spirit hinted at in "as we forgive" and the desire to be delivered "from evil."

This great prayer has been so misused through the ages that many of us have never really lived into it or caught its meaning. Ways of using it that may bring it vividly to attention are: to have a choir sing it; to have a talk on it precede its use in the service; and never to place it in the service so that it is used to kill time, or for any secondary purpose. In certain types of service where participation by the group is not easily achieved, the inclusion of this prayer can, with the proper safeguards, be made significant.

Why Do We Worship? What Is Worship?

It is inevitable that we ask ourselves one or two foundation questions about the Christian religion and about worship, without which all the foregoing discussion of techniques and forms might be meaningless. The following remarks are intended to provide some of the stuff of group discussions on worship. It is hoped that they will be useful also in those times when club members and other youth in the Association ponder life and destiny questions in their private religious living.

WORSHIP IN Y.W.C.A. CLUBS—WHY?

It is sometimes asked: why should we have worship services in the Y.W.C.A.? Isn't it satisfactory enough that those who care about a religious expression can get it in their churches and synagogues? Why should the girls who wish to avoid religious expression be bothered? Isn't the Y.W.C.A. for purposes of recreation, for broadening attitudes through public affairs and for building fellowship among women and girls of many different experiences? We are all aware that these are idealistic aims, and why tie them down with religious services of worship?

We believe in democratic decisions in the Y.W.C.A. Services of a worshipful character will never be superimposed. The readiness of a group for worship is often sensed in ways other than a formal decision. Sensitive leaders, both girls and resource experts, become aware of unspoken needs before the members themselves are aware of just what they want or how to express it. The democratic way, however, does involve the kind of sensitiveness to trends and needs in people that flowers in appropriate program in the right places and forms. This will be as

true of worship as of other kinds of program. For instance, think of the times at camp when a prayer and a hymn around the fire at the close of the evening were just what everybody was glad for, although they might not have thought so, had they been asked in the cold atmosphere of a business session. Too often we have been insensitive or afraid when religious program was at stake.

No one can safely put down in a pamphlet that every club or youth group must have such and such worship at such and such times. Arriving at decisions on this point provides one of the most fertile fields for group discussion and experimentation. Nor do we begin by asking bluntly, "Does the club want worship services?" A fairly certain answer from rank-and-file members who hadn't much idea about all the elements that go to make up a satisfactory club program would be an unreflective "no." The use of discussion from time to time of such questions and resource data as those which follow, plus an occasional service that "gives satisfaction," are good ways to open the whole subject.¹

SOME THOUGHTS ABOUT WORSHIP THAT WILL
APPEAR IN DISCUSSIONS

Worship is loving people in the presence of God.

It is being at one's best.

It is opening the doors of one's spirit to let in more light, new ideas, ideals, plans, joys, comfort, courage.

It is problem-solving on the highest level.

It is giving oneself to humanity and to the purpose of God in the world.

It is uniting with others in an experience of mutual struggle and dedication to be more whole within oneself and more effective in society.

¹ In Part III there is a discussion of the relation of worship to recognition services, ceremonials and other celebrations. Should this issue come up for discussion, turn to page 108 of the section on "The Implications for Group Workers and Resource Specialists in Planning Services of Worship."

"Worship is adoration of God," says Mr. J. H. Oldham of England.

Thomas Huxley said, "The great end of life is not knowledge but action."

Worship is action within and without.

It is the highest form of human activity when really understood and engaged in, because it requires concentration to pray, and courage to carry the daily demands of normal living.

The religious person is a whole person. This means that a person can carry this highest scale of values into her fun, her work relationships, her political and social action, her family puzzles and joys, her love life, her church and the Y.W.C.A. Both private and group worship are essential to the nurture of the attitudes that root in the Hebrew-Christian religious heritage. Worship is a kind of loom where creative attitudes are woven into our lives. Worship, both private and public, is a discipline without which the life of religious aspiration and creative attitudes is short-circuited. In popular slang one fools herself who thinks she can act effectively if she does not match her outward expressions with "refills" in the form of reflective thought, feeling and communion with God. We fool ourselves if we admit the importance of attitudes in all human behavior and yet do not get a working plan for the improvement of our own attitudes.

This brings us to see how the words "devotions" and "devotionals," so often heard, are related to the more accurate and important term "worship." Because a worshiper is one *devoted* to that which he worships, we have come to call a service or group prayers "devotions." But they are *not* devotions if they do not arise out of the deep and unconfused desire of our whole selves toward that which is supremely worthy of calling forth all our powers. That supremely worthwhile object of creative and effective living is God. "O come, let us worship and bow down. Let us kneel before Jehovah, our Maker, for He is our God and

we are the people of his pasture." (Psalm 95:6-7.) Thus we come to ask ourselves, what are the evidences of the Christian outlook in an individual?

QUESTIONS FOR DISCOVERING THE PLACE OF WORSHIP
IN THE TOTAL PROGRAM

Some of the answers to these questions about the meaning and experience of prayer will be found immediately after the questions. The questions are put first, in the hope that they will create a desire to include the resource material that follows them.

1. What are the ways of creating fellowship among people of many different experiences and viewpoints?
2. Suppose there were to be an all-Association project on the problems of household employees or on new Association practices with reference to the use of the building by the Negro constituency. Would worship services find any place in the project? If so, when and why? At the beginning? After the project was completed? What, if anything, can you imagine being accomplished by the addition of any sort of worship service to the project? What, if any, would be the differences in a service held at the opening of the project and one held at the end? Would you include household employees or Negro members in such services? Or would you pray for them, or they for you? Why, or why not?
3. What is the relation of recreation to the abundant life as it is spoken of by Christians? Of health? Of knowledge of marriage and the home?
4. Are religion and worship actually related to everyday living, or are they necessarily things apart? Give illustrations.
5. What, if anything, would make it suitable for youth groups to hold worship services outside the church

without the leadership of pastor or priest? Consider, for example, the fact that the Youth Congress Institute in Washington in February 1940 held a worship service on Sunday afternoon in the convention hall. Was that a wise or an unwise action? What are your reasons for your viewpoint?

6. What kind of movement is the Y.W.C.A.? What relation does the purpose of the Y.W.C.A. have to various life problems, such as work and marriage?
7. Let the discussion group list the values for which they might be ready to live and die. Are these values practical or are they idealistic or are they both? How can the relation of practical and ideal values be shown or felt?

These are enough questions to show the type of discussion a club or a committee might have. Any group would think of many others more suited to its own situation which this brief list leaves untouched.

The Marks of a Christian

"It's ALL in your attitude." How many times have you heard people say that? And how often you have said, "Yes, it is." And yet we do not work so hard on attitudes as we do on improving recreational facilities or gaining a salable personality or mastering Emily Post. We are funny, aren't we? As Paul once said, "I cannot understand my own actions. I do not act as I want to act; on the contrary I do what I detest." (Romans 7:15.) Theoretically we all want an attitude that is dynamic, generous, strong, flexible. One could list all the more interesting virtues. But we do not seem to want these creative attitudes enough to make a business of acquiring them. They do not grow on bushes. But if they do not just happen, then any one of us who means business in trying to live in this topsy-turvy world will have to cultivate them with as much good hard spade work as an actual garden calls for, if it is to blossom in flowers instead of going to weeds.

The first mark of a Christian is that she is essentially whole rather than split. Christian attitudes and acts show themselves in fun, work, political action, public affairs interest, family puzzles, one's love life, church and Y.W.C.A. relationships. Perspective, which is seeing things whole, and complete inner unity are never achieved by anybody, but the Christian is nearer than other people to such unity and freer from devastating conflicts within. Talk this over. Get illustrations from your own and others' lives, to show the advantages of making the highest attitudes applicable, not to Sunday and holy days alone but to every part of daily living. Why is this true?

Another mark of a Christian is the building up of reserves. People who work in offices use rubber bands of all sizes. Think of the heaviest, strongest ones. Their elastic-

ity and toughness are real but depend upon the enormous reserves in the rubber. You say that so many issues come down to attitudes. The reserve strength, which makes our attitudes flexible yet strong, is hidden deep in our secret lives, in the "way we use our solitariness." "In quietness and confidence shall be your strength." (Isaiah 30:15) To set ourselves practices by which we can deepen and grow is not an easy task. It is hard. But this time in the world's travail is no time to be soft. Young people, American people, cannot be content with ease when millions everywhere are caught in situations of unbelievable tragedy and pain, confusion and uncertainty. Some young people turn to their churches to help them become persons of courage and strength and mercy. Some count also upon our fellowship within the Y.W.C.A. for this kind of help and development. Many persons build up inner disciplines which create in them lives well controlled for a time of crisis. What is *your* way?

OUR UNDERSTANDING OF GOD

The greatest mark of a religious person, whether Christian or Jewish, is faith in God. Faith is not believing something that outrages your reason, as for example, that God can create jobs for 7,000,000 unemployed by magic, if the social economy is not being geared to reduce unemployment and to cooperate with God's desire of life for all. Faith is acting in a new and transformed way because you have seen clearly the folly of old ways and the resources by which a new way can be made better than the old way. God is the chief resource for the new and more life-giving way. There are also other resources such as the experiences and moral victories of the prophets of Israel and of Jesus; the inspiration of your friends and, for many, the Church and worship, public and private. But faith in God is the center of all this. I can hear some of you agree. I can see others of you throw up your hands in despair

because God seems to you a vague term. Some of you even doubt that the term means anything.

Of course this small book is not an attempt to give much of the help we all need in understanding more about God.¹ One or two things can be asserted even without space for adequate discussion.

There isn't one of you—or, if there is one, she may be the exception that proves the rule—who does not want to see the world and all our affairs, private and public, ruled by the spirit of love and justice. I include both words because they cannot be separated. There cannot be brotherly or the highest form of romantic love without justice and there cannot be real justice if mercy, kindness and love do not exist. I will go further and say that practically every one of you lives by love and justice in your friendships, your families, your jobs, your churches and your Y.W.C.A.'s. There is not so much as you wish there were—often very little—but few of you would refuse to check “yes” in a true and false test to the sentence, “Love is.” I mean that every one of you can point to some real love and justice somewhere in some situations and in some people you trust. Now the best description I know of God is the one we learned through Jesus' references to Him and through the references to Him by the Prophets of Israel. These references show God to *be* love and justice in active operation. God is not an ideal. God is an operating Reality. So when we suggest that we put God at the center of life or of a worship service, we are asking that Love and Justice be at the center. When we suggest that we consider the will of God and see it as the rule for all our living, we are asking that we understand that the

¹ See Chapter III, *The Nature of Religion*, Winnifred Wygal. Womans Press. 60 cents.

Issues of Life, Henry Nelson Wieman. Abingdon Press, 1930. \$2.00.
God, Walter Horton. Hazen Series, Association Press. 50 cents.

What Is Man? (third section), Robert Calhoun. Hazen Series, Association Press. 50 cents.

Christian Faith and Democracy, Gregory Vlastos. Hazen Series, Association Press. 50 cents.

will of God is love and justice to and for all men of all races and kinds. If we put God as the center of our lives and worship, we shall have to *act* to bring about attitudes of love and justice without ourselves and within society. Everytime you hear the word of God, try thinking such thoughts as:

1. Love and justice are real.
2. There must be more chances for them to operate.
3. I must open up my life so that the attitude of love and justice can grow in me.
4. God *is*, and his spirit of life for all, including myself, must rule my life.
5. My central devotion is to such a God.
6. All the "causes" to which I give myself must be causes rooted in God, that is, in his and my struggle for love and justice in me and among people everywhere.
7. I must know the prophets, Jesus, great religious men and women of all ages, whose lives and purposes are the embodiment of love and justice.

This means that I intend to struggle against mean motives and attitudes in myself, against despair in myself and in others; against irreverence and ignorance in myself and others. It means cooperation with the will that all men have LIFE on all levels, have racial equality, social and economic and political freedom. It means adventurous living for which I must pay the price and take the consequences.

A CLUB MEMBER GOES TO CHURCH

Picture a club member who has a real and enlightened religion, stopping on her way to work to say her prayers before the altar in the church of the Holy Virgin; or another club girl, equally sincere and enlightened, at the Methodist Church eleven o'clock service on any Sunday morning; or a Jewish member in the synagogue. What do

these girls do while in their services? How do they feel? What is going on while they are in these respective services? Let us suppose that each girl has great perplexities on her mind: a decision about whether or not to become engaged to John, or to take a job away from home against family wishes, or to join a trade union; or a triangular friendship in which jealousy is a factor; or the gaunt specter of insecurity due to unemployment. What is the connection between these perplexities and the things going on in the church? Are the services and prayers in the church a magic, by the mumbling of which she hopes miraculously to wiggle out of her problems and get a quick and pleasant answer? But we live in a period of enlightenment and know that the rabbit-in-the-hat kind of religion is an insult to human intelligence and to God. We know that this is a lawful universe of cause and effect. If there are no jobs, praying in church will not create one.

What, then, does happen? How are her problems connected with the act of prayer? Or should she leave her problems outside? Take the second question first. The answer, of course, is "no," because she can't. We cannot park our everyday life at the door of the church as we go in. The whole of us enters—problems, hopes, sins, virtues; we go in as an entirety.

Her problems are the stuff of her life. The prayers and services of the church (or of the summer conference or of any other carefully prepared service of true worship) provide for her a way of looking at her problems freshly. The service is set up in such a way as to help her look at herself, her problems, her purposes in a new light. There is quiet, no one talks to her, so that she is pretty much left to her own thoughts. Usual topics of speech are dropped out, and the priest or pastor speaks in the rhythmic poetic language of the great and sacred literature of all ages. She hears words of healing and courage from people who have been perplexed as she is. There is music; there are beauty and sympathy of surroundings. There are other people

who are also seeking something, also lost to the immediate for a little while and resting in the Ultimate. For many people even the posture of kneeling or bowing one's head, or, as in the case of the Russian Orthodox Church, of standing during the service, is a release as well as an act of reverence.

But, you insist, what real help does she get? There are various answers. Perhaps she finds she is less lonely. She feels, as she sits there, dumbly, perhaps, the struggle and companionship of men and women, dead and living, over just such problems as hers. Her mind clears so that she can think more honestly and freely. She senses that there is more time for everything important than she had before realized. She remembers things she had forgotten. She sees herself anew and sees how selfish and scared and jealous she has been. She gathers courage. She will seek a job in a new field or a different town; she will take new training; she will seek advice from a new group of advisers; she will pocket her pride and try the old office once more; she will join with groups in labor and political or racial minorities who are fighting a setup so unjust and capricious that jobs are completely insecure. She rests and enjoys the music and feels strong again and almost exultant. She has been taking herself too seriously, and society not seriously enough. Then she is aware of how petty and small and selfish she has been. She confesses her humanness and gets courage to be more human in a better sense. Depending somewhat on her temperament, she will actually become aware of the presence of God. She goes out renewed in her certainty of God's realness. She leaves the service steady and steeled to fight, to fight her own worst self and to fight evil wherever she sees it in society. She has not escaped. Life is more with her than ever. But she is not afraid. She has a new grip.

Tomorrow she returns. Much, perhaps *all*, of the battle must be fought over again. Some days she can't get into the spirit of the service. Nothing happens. She comes in

bitter and goes out dulled and deaf. So much in the church reminds her of cant and hypocrisy, and rings hollow. The sermon, if there is one, is tiresome and stuffy. But little by little she grows in strength and courage and clarity. She learns that the sermon can be ignored if it doesn't help. She becomes a part of historic Christianity and at the same time sees her own life straighter. She is a little more mature in her talks with John, or in the triangular friendship problems, or with the family who still regard her as a child. More often she has a few minutes of certainty. More often she has a sense of being out of her old self at her best new self, the self God is creating in her.

All this which goes on within her in the service at the church or when she is alone is very private. She does not speak of it often, if at all, and would find it hard to put into words. It unfolds so slowly and is so seldom put into words in her own mind that she is not always aware of what is happening. She probably would be amazed if anyone said to her, "You are living in two worlds at once—in time and in eternity. You are tapping the resources by which one gives purpose to life and which make one's daily problems count for the good life for all people. You are a real Christian. You trust God and you cooperate with God by joining in the struggles and needs of men." Yet little by little all these assertions can be made about her and by her.

The Presbyterian catechism was not so far off when years ago it asserted that the chief end of man is to glorify God and enjoy Him forever. It did not use such words as obey or fear, although it might have. If God is the active Spirit of Love, Justice and Fulfillment working to make us equal and brotherly, it is not such a bad idea to glorify that spirit and enjoy it forever. Such glorification and joy are the essence of worship.

This illustration of worship in the church has been used because worship experience contains many similar elements wherever it comes. The services which we as lay-

men plan and hold in the Y.W.C.A. or at camp and conference have the advantage of being the expression of what is real to us in our own simple and untheologically phrased experience. They reflect our own specific aspirations but they will be found to consist of about the same moods and elements which, on a more historic and formal scale, the Church includes in its worship. That is why Y.W.C.A. worship can be invaluable and should be carefully planned.

And so we come to the question we started with in our discussion on page 52 of what is worship. We have seen worship through our everyday discussion about how our life reactions are "all in our attitudes." And we have seen worship with the club member at church or synagogue. In conclusion, then, we shall classify our understanding of worship in three ways.

Three Meanings of the Term "Worship"

WORSHIP is the name of something, just as bread or water or fire or oxygen is the name of something. Worship is the name of three slightly different yet closely related things. These three things of which worship is the name are (1) a certain kind of continuous inner attitude toward life, (2) a particular type of inner experience, and (3) an occasion.

(1) The attitude of which worship is a name is an attitude that becomes more and more continuous, of whole-souled devotion to the Person, Idea, Value or spiritual Reality—God, and what we see that God means in human relations.

(2) The type of experience of which worship is the name is the *experience* of being "out of oneself," free and less egocentric because in the presence of or in devotion to, something beyond and infinitely more significant than oneself, which is this Love and Justice—God. This experience of enthrallment and creative preoccupation which is worship may or may not take place in a religious setting or formal service. It is a state of being, possible in every situation. But it is a revolutionizing, unmistakable experience of new life that is transforming and adventuresome. Have you not had the experience of feeling new courage and a new and nobler desire literally coursing through your veins as a result of an inner self-imposed discipline? Or a discovery in a great book? Or exceptional beauty in nature, or some high arched building? Or a thrilling company of people working for the same ends? Attendance at the Mass or the Lord's Supper or even private prayer can in time become the symbol of such new issues.

(3) Worship is the name of an occasion. It is a place

Three Meanings of Worship

and time and order of service whereby men give themselves in confession, adoration and recommitment to God and God's purposes in the world. Worship is the central event in all institutions of religion, whether Christian or not. In the Christian church the central and final expression of worship and dedication is, for the Catholic, the Mass; for the Eastern Orthodox, the Liturgy; and for the Protestant, the celebration of the Holy Communion or the Lord's Supper.

But apart from the significance of the sacraments of our churches and synagogues are those symbolic occasions when in the Y.W.C.A. we gather either as a club or as a cross-section fellowship and acknowledge together our common aims and deepest unity.

PART II
**RESOURCE MATERIALS USEFUL IN PLANNING
SERVICES OF WORSHIP**



Scriptures

1. *The King James Version of the Holy Bible.*
This is the version of the Bible whose translation was completed during the reign of King James of England in 1611, and in longest use in Protestant churches. For that reason and because of its familiarity, it has wide and constant use, although there now are several other scholarly translations.
2. *The Douai or Douay Bible.*
This is the Roman Catholic translation of the Bible. It was made in France—the New Testament at Rheims in 1582 and the Old Testament at Douai in 1609. It was translated not from Greek and Hebrew originals but from the Latin translation of St. Jerome called the Vulgate. The first section of the translation of the Vulgate was in A.D. 383, followed in 390 and 405 by the remaining portions. The Sistine Edition of the Vulgate was published and finally authorized as the accepted standard of the Roman Catholic Church under Pope Clement VIII in 1592-1593 and became the basis of the Douai Bible.
3. *The English Revised and the American Revised Version of the Holy Bible.*
In 1885 the English Revised Version of the Bible appeared. This was prepared by an English Committee and an American Committee, the latter being advisory only. In 1901 the committee of Americans formerly advisory to the English committee published an American Revised Version of the Bible.
4. *The Bible—A New Translation*, James Moffatt.
Dr. Moffatt has been a professor of the Bible in England and in North America. His translation of

the Bible in sections, first the New and then the Old Testament, appeared from 1922 to 1925. The clear and beautiful English of this translation, as well as its combination of freshness and accuracy, has made the Moffatt translation a classic and one widely used.

5. *The Bible—An American Translation:*
Old Testament—Edited by J. M. Powis-Smith—1927
New Testament—Edgar J. Goodspeed—1923

These translations from the original language in which Bible materials were first written down are significant as accurate translations but also because they are written in "the simple straightforward English of everyday expression." These translations were made at the University of Chicago.

6. *The Modern Speech New Testament*, Richard Francis Weymouth. 1902.

This is an idiomatic translation into everyday English from the text of the Greek. It was made in England. Again this puts familiar words and ideas freshly and is most useful not as a substitute for other versions but as a companion book.

7. *The Bible—Designed to be read as living literature*, the Old and New Testaments in the King James Version, Ernest Sutherland Bates. Simon and Schuster, 1936. \$3.50.

It is sometimes felt that this book makes the Bible more readable and significant because the verses are not numbered and because the sequence of meaning is helped by the form of printing and editing.

8. *Jesus as Teacher*, H. B. Sharman. Harper, 1935. 75 cents (Student Edition).

This is a scholarly and artistic arrangement of the exact text of the first three Gospels and of the fourth Gospel (English revised version) in such a way as to emphasize Jesus' teaching ministry. There are many uses for this vivid and artistic book, one of which may be group meditations, as, for example,

Chapter VI, "Contemporary Opinions About the Worth of Jesus," which is just right in length and meaning for a service whose purpose would be to focus thought upon Jesus in such a way as to awaken in the worshipers similar or contrasting moods to those described in the story. For a devotional service at the beginning of a club or board meeting this and other chapters might have telling use.

9. *What Jesus Taught*, Burton Scott Easton. Abingdon Press, 1938. \$1.50.

This small book is also a valuable arrangement of Biblical text. It is the sayings of Jesus arranged according to Dr. Easton's view of their importance.

WHICH TRANSLATION IS BEST TO USE?

The advantage of the Authorized King James Version is the beautiful classic and poetic English. The advantage of the new modern translations, particularly those of Moffatt and Goodspeed, which are irreproachable from the viewpoint of scholarship, lies in their freshness, timeliness and clarity of language. Moffatt achieves music and beauty of expression and often new meaning. Goodspeed and Weymouth are a great help in arresting the attention of readers or listeners to whom the older versions are trite or taken for granted. Frequently it is possible to change the effect of the service by the use of a new translation. It is sometimes well to read the same passage in both the old and a new version for emphasis.

Materials Closely Related to the Use of the Bible

1. *The Apocrypha—An American Translation*, Edgar J. Goodspeed. University of Chicago Press. \$3.00. Apocryphal writings are those scriptures deemed impossible to include in the canon of the scriptures authorized by the Church in the years A.D. 382 and 397 and finally in the Council of Trent in 1546.

These were not excluded because they were thought to be dishonest or heretical but because they were not regarded as "a part of the valid inspiration of the apostolic age." For our purposes there is sometimes very timely material in the Apocrypha although much use of it is unlikely.

2. *A Standard Concordance*. Oxford University Press publishes: Concordance Number One (\$1.00), Concordance Number Two (\$2.25), both cyclopedic concordances arranged under one alphabet; Concordance Number 060 containing a dictionary, a concordance of proper scriptural names and a subject index. (75 cents.) A concordance is very much needed in locating Bible passages by following the clue of some one word or phrase in the passage sought. In planning services, it is often necessary to locate a passage only partially remembered by those who wish to use it, hence the almost indispensable nature of a concordance in a worship library.

Hymns, Hymn Books and Music Resources

OUR ASSOCIATION or club worship library must have a few comprehensive music and hymn books. We need to have quick access to the greatest hymns, Protestant and Catholic, and to other music which, because of centuries of use, has been built into our lives and gives us strength and beauty. The following suggestions are illustrative rather than being a complete list.

1. *Hymns for Worship*. Association Press, New York. \$1.00 a copy; 10 copies for \$9.00; 20 for \$18.00; 30 for \$27.00; 40 for \$36.00; 50 for \$45.00.

This is the red-bound book used at the 1940 Y.W.C.A. Convention. It was edited by a group from the American and Canadian Student Movements. Besides a recent and significant collection of hymns, new and old, the book contains many pages of very usable and well-chosen worship material, such as calls to worship, litanies, prayers and benedictions.

Other hymn books recommended are:

2. *The New Church Hymnal*, edited by H. Augustine Smith. D. Appleton-Century Co., 1937. \$1.60 a copy; \$1.30, 12-50 copies; \$1.10, over 50 copies.
3. *Songs of Praise* (enlarged edition). Oxford University Press, 1925. \$2.00 a copy.
4. *Christian Worship and Praise*. H. S. Barnes & Co. \$1.50 each; quantity rate, \$1.00 each.
5. The new revised editions of the Presbyterian and Methodist hymnals, each named *The Hymnal*, are \$1.25 and \$1.00 respectively, no discount for quantity.
6. The Unitarian hymnal, *Hymns of the Spirit*, is \$1.25, no discount for quantity.

It is never a bad idea to have four or five different hymn books available since the hymn you may need on a particular occasion may not be in the book you ordinarily use. But try to get away from cheap hymn tunes of a highly syncopated kind, often found in poor collections. Religious music, like other music, stirs the emotions, but if it stirs cheap or silly emotions its real purpose is defeated. Christianity well expressed leads to aspiration, courage, and a sense of brotherhood. The reason young people fear emotionalism in religion is that they have seen or heard of churches where an emotional frenzy was confused with spirituality. Often highly syncopated hymn tunes contribute to unreflective behavior. Music is a powerful factor in the emotional drive of worship into high or low levels. We want worship that will help us to live nobly in times that call for courageous and righteous people.

OTHER MUSIC RESOURCE BOOKS

1. For descriptive material and facts about most of the greatest hymns and hymn writers, consult *Handbook for the Hymnal*, edited by Calvin Lauffer. Published by Presbyterian Board of Christian Education, 1938. \$2.00. There is also a *Dictionary of Hymnology* edited by John Julian. The last edition was published by Scribner in 1927. It is probably not a book to buy but will be found in the library of any music school and in many public libraries.
2. *Lyric Religion*, H. Augustine Smith. D. Appleton-Century Co. \$2.00.
This is one of the best books of reference for hymn stories and information about hymn writers.
3. *Music Resources for Worship Planning*, Marion Peabody. Womans Press. 25 cents.
This is an introductory guide to the place of music in the practice of worship in the Y.W.C.A. We should own it in every Association.

4. *Christmas Carols We Love to Sing*. Theodore Presser & Co., Philadelphia. 15 cents.

This is but one of many inexpensive collections of Christmas hymns and traditional carols.

5. *Oxford Book of Carols*, Percy Dearmer, R. Vaughn Williams and Martin Shaw. Oxford University Press, New York. \$1.00.

This is "the small words edition" of this book and omits the Preface, giving the history of the carols. It contains the words of 199 carols. The complete edition with music is an essential source and may be found in many libraries.

6. *Music Suggestions for the Christmas Season*, Marion Peabody. Womans Press, 40 cents.

7. Negro Spirituals. Any kit for worship planning should include collections of Negro spirituals. It must be remembered that this music is deeply religious and that it springs out of the early sufferings and faith of a once captive people. We are very fortunate to have access to this great religious folk-music and should never use it in a farcical or trivial mood. Many spirituals are very timely for a period of crisis.

- a. *Religious Folk Songs of the Negro*, R. Nathaniel Dett. Hampton Institute Press. \$2.00.

- b. Dett's *Collection of Spirituals*. Hall and McCreary, Chicago. Published in four paper booklets, 20 cents each.

- c. *Book of American Negro Poetry*. James Weldon Johnson. A collection found in many public libraries. Harcourt Brace. \$2.00.

No effort has been made to list here anthems or even collections of anthems or other special sacred music. If a music resource person is working with the Worship-Planning Committee, she will have suggestions in keeping with the type of service proposed and the choir or glee club available. The special numbers should, however, be chosen most carefully in order to be in keeping with the theme

of the entire service. If a special musical number, whether solo or anthem, is desired, it is not for the purpose of "entertaining" the participants but of carrying forward an emotional response such as praise, repentance or dedication. It should therefore be chosen with the entire service in mind.

MUSIC FOR ECUMENICAL WORSHIP

The word "ecumenical" means literally "of the inhabited world" but is used in the Christian church to refer to the unity, real and hoped for, among all Christians of whatever church throughout the world. Ecumenical materials for planning worship would refer to those things acceptable alike to all or part of the various branches of the Catholic Church and to Protestants and those which are likely to increase understanding among all Christians. Many hymns that are well known and loved are to be found in both Protestant and Roman Catholic hymnbooks. A few which are given only as illustrations of this common heritage are:

- a. "O Come, O Come, Emmanuel," which is one of the greater antiphons of the Catholic Church dating back to the Ninth Century. Its music is adapted from an ancient Plain Song of the Thirteenth Century and it can be found in many hymnals including *Hymns for Worship*, mentioned above.
- b. "Faith of Our Fathers," by Frederick Faber. Faber wrote this hymn after he had passed through the mental and spiritual struggle which resulted in his following his friend, John Henry Newman, into the Roman Catholic Church. It has become universal in its usage:
- c. "Lead, Kindly Light," by John Henry Newman, 1833.
- d. "The Strife Is O'er."
- e. "Ave Maria."
- f. "Alleluia!" Text based on the canticles of St. Fran-

cis of Assisi. Tune, 19th Century German. Set 1, *Folk Songs and Ballads*. E. C. Schirmer Music Co., Boston. 15 cents. (Also found in hymnals to the setting of "Ye Watchers and Ye Holy Ones.")

MUSIC ON THE THEME OF SOCIAL JUSTICE AND BROTHERHOOD

This kind of music is not so plentiful as we wish it were but is rewarding when discovered. Illustrations of what we mean are as follows:

1. Many of the hymns found in *Hymns for Worship* listed in the subject index under the headings "Church and Kingdom" and "Christian Life" are suitable for expressions of Christianity as a social force. Particular illustrations are William Blake's "And Did Those Feet"; Dr. Bowie's "O Holy City, Seen of John"; Laurence Housman's "Father Eternal"; R. B. Y. Scott's "O Day of God, Draw Nigh"; or Kingdon's "God Is Working His Purpose Out."

2. Some hymns that suggest dedication to the making of a better world are: Ralph Harlow's "O Young and Fearless Prophet," Clifford Box's "Turn Back, O Man," James Russell Lowell's "Once to Every Man and Nation." This collection will include such spirituals as "Ain't Goin' to Study War No More," or "Go Down, Moses." As a prayer to be sung, consider "God Be in My Head," in *Hymns for Worship*. A sung response in the social vein is "God of Nations," which has been slightly changed in our Y.W.C.A. version. Or an anthem like "Is It Nothing to You?" is suitable—music by Myles Foster, Octavo No. 467 of *Novello Anthems*, H. W. Gray Co., 159 East 48th Street, New York, N. Y. "We Would Be Building," tune "Finlandia" by Jean Sibelius, may be particularly appropriate. Order from the Westminster Press, Witherspoon Building, Philadelphia, Pa. 20 cents a dozen, 60 cents a hundred, postpaid.

For music suitable to the church year, and for accurate

information as to what the church year is, see pages 268-269 of *Hymns for Worship*.

The question will arise as to the use of *labor songs* in services of worship. Speaking generally, there are no labor songs, in the accepted sense of that term, appropriate for services of worship. However, there are exceptions and adaptations possible, depending upon the group and the thought to be developed. For example, the song, "Bread and Roses," music by Caroline Kohlsaar, words by James Oppenheim, written for use during the Lawrence, Massachusetts, textile strike in 1912, is a song that expresses spiritual values especially to the labor movement. The music to which this is used can be much more effective when sung in parts than in unison. This song illustrates the point that leaders need to be flexible and imaginative in the use of material drawn from other than strictly religious sources, if the service is to be helpful to certain groups or suitable to particular occasions. Another illustration might be one of the work chants that have arisen from the folk music of many countries though these are hard to find and their appropriateness in a worship service is rare.

In Dr. T. Z. Koo's selection, *Songs of Cathay* (order through Womans Press, \$1.50), there is the background of a great Chinese Christian who loves music and has seen the beauty of old Buddhist music in relation to Christian words and ideals. Some of the things in Dr. Koo's selection are manifestly not intended for use in worship services, others are appropriate and could be sung by a special choir or taught to the whole group.

Resources for Services Planned by Christian and Jewish Members

IF THE service is to be one in which both Jewish and Christian girls have a share, both Christian and Jewish music should be used, taking care that there is much in common.

1. The "Yigdal." This is the third prayer that is used in the congregational service in the synagogue. It is not used for special holy days but is essential to the regular service. It can be found in the new student hymnal, *Hymns for Worship*. This is the original melody to which the hymn itself was sung and for which it was written. Thomas Oliver, who paraphrased the hymn from the Hebrew "Yigdal," took both text and tune from a Hebrew synagogue in London. The "Yigdal" is a metrical form of the thirteen articles of the Jewish creed. It is easily learned and very effective when sung in unison by the whole assembly.

2. "O God, Our Help in Ages Past." In one Christian conference during 1939, a Jewish rabbi used this hymn because it was, he felt, a legitimate bond between the faiths.

3. "Rock of Strength." This is a Jewish hymn which the congregation might sing. It is used in the synagogue during the Channukah service after "lighting the lights" in commemoration of the rededication of the temple in Jerusalem, 164 B.C. "Rock of Strength" is in the *Universal Folk Songster* compiled by Botsford (G. Schirmer and Co., 50 cents).

4. Music of Jewish origin for a special choir might include the ancient Hebrew melody arranged by Clarence

Dickinson, entitled "Lord, Thou Art Merciful," repetitional phrases of which lend themselves to use with litanies and prayers. This anthem comes in octavo form, published by the H. W. Gray Co.

5. One of the finest instrumental interludes for a service of this nature is one designed for 'cello or violin with organ or piano. We refer to the deeply revered chant of "Kol Nidrei" which ushers in the Jewish New Year. An arrangement of this chant by Max Bruch is published by G. Schirmer, Inc., New York.

6. Jewish Hymn Book: *Union Hymnal*, Central Conference of American Rabbis, Cincinnati, Ohio. Order from Behrman's Jewish Book House, 1261 Broadway, New York, N. Y. 90 cents.

7. Music: *Judean Songster*, compiled by Shalom Altman. Young Judea, 111 Fifth Avenue, New York, N. Y. 65 cents.

8. The *Holy Bible*, Jewish Publication Society, Philadelphia. \$1.25.

9. Jewish Prayer Book: *Union Prayer Book*. Order from Behrman's Jewish Book House, New York. \$1.00.

10. *Prophets, Their Personalities and Teachings*, Beryl D. Cohon. Scribner, New York. \$2.00.

11. Contemporary Jewish literature:

a. *Jewish Anthology*, E. Fleg. Behrman's Jewish Book House, New York. \$1.50.

b. *Jewish Caravan*, Leo Schwartz. Farrar and Rinehart Co., New York. \$2.50.

c. *Golden Treasury of Jewish Literature*, Leo Schwartz. Farrar and Rinehart Co., New York. \$3.00.

12. Group Worship: *Judaism, Its Creeds and Life*, Maurice Joseph. Rutledge Co., London. May be secured from Behrman's Jewish Book House, New York. \$2.75.

Fictional and Imaginative Versions of the Life of Jesus

1. *By an Unknown Disciple*. Harper. \$1.25 cloth, \$2.50 leather.

A remarkable account of imaginary conversations between Jesus and his disciples, whose narrative style and vivid episodes often clarify and enrich a service, especially around a campfire or on some unusual occasion like a May Day festival which includes worship.

2. *Jesus, The Son of Man*, Kahlil Gibran. Alfred A. Knopf, Inc., New York. \$2.50.

This serves a similar purpose. It also presents imaginary scenes from the life of Jesus as they might have occurred. Cuttings from it may be read aloud with great effect.

3. *The School of Jesus*, George R. H. Shafto. Association Press, 1938. \$1.00.

A paraphrase and interpretation of Jesus. Very useful in club and conference worship, and very beautiful! It makes Jesus' words clear and has strong social meaning.

4. *The Hidden Years*, John Oxenham. Longmans Green and Co., 1926. \$2.00.

This again is pure fiction but contains pictures and phrases appealing to young people and illustrates an effort to make the life of Jesus vivid without irreverence.

5. *Family Portrait, A Play About Jesus' Family*, L. Coffee and W. J. Cowen. Random House, New York, 1939. \$2.00.

Cuttings and quotations from this play can be used with good effect. It is probably too ambitious a play for dramatization as a whole by amateurs, even if available.

Books of Prayers and Litanies

WHY USE prayers that have been written rather than the extemporary prayers of the girls or the leader? This is a subject for one of the discussions suggested in Part I. It is enough to say here that there is a place for both kinds of prayers in Christian worship. Worship resource material which did not include prayers would be very thin indeed.

1. *The Book of Common Prayer*, in use in the Protestant Episcopal Church as revised in 1928. Persons not at home in the Episcopal church will not find themselves using these prayers easily. However, for certain occasions such as Thanksgiving confession, there is nothing in classical religious literature more compelling than "A General Confession" in the "Order for Daily Morning Prayer" or the "Prayer of St. Chrysostom" which is one of petition and dedication.
2. The members of the group will be able to bring other authorized prayer books or prayers for use in churches such as the Lutheran, the Reformed, the Roman Catholic and the Orthodox.
3. Prayers are found in the second section of the new hymnal, *Hymns of Worship*, many of which have marked social and interracial significance.
4. A few other collections of prayers listed below will help you to know what to look for when seeking beautiful and appropriate prayers. Some of these collections can be found in libraries, public or church; one or two should be purchased, the first one listed, for example:
 - a. *The Kingdom, the Power and the Glory*. Oxford University Press, New York, 1937. 50 cents.

Services of praise and prayer for occasional use in churches, an American edition of the Grey book. This little book is basic for a small worship collection, if for no other reason than its "Litany of Labor."

- b. *Prayers for a Busy Day*, compiled by Mary Chapin White. Womans Press. 25 cents.
- c. *A Diary of Private Prayer*, John R. Baillie. Scribner, New York, 1936. \$1.50.
- d. *Lift Up Your Hearts*, W. Russell Bowie. Macmillan, 1929. \$1.25.
A book of prayers and litanies.
- e. *Communion with God*, Elmore McNeill McKee. Harper, 1932. \$1.75.
- f. *Prayers for Services*, Morgan P. Noyes. Scribner, 1934. \$2.50.
- g. *Prayers of the Social Awakening*, Walter Rauschenbusch. Pilgrim Press, Boston. 50 cents.
- h. *One Hundred Best Prayers*, chosen by C. Lewis Hind. A. M. Philpat, Ltd., 19 Great Russell St., London, 1927.

This paper-bound volume contains 18 prayers from the Old Testament and the Apocrypha; 16 non-Christian prayers; the Roman Catholic Missal, Breviary and Ritual; 12 prayers from the *Book of Common Prayer* already cited above; 19 ancient Christian prayers, largely Catholic, of course; and 25 modern prayers from the time of Michelangelo to Alice Meynall. English religious books can be ordered through Gorham Co., 48th Street and Fifth Avenue, New York, N. Y. This book would probably cost 75 cents or at the most a dollar.

- i. *A Book of Prayers for Students*. Association Press, 347 Madison Avenue, New York, N. Y. 75 cents.
- j. *Eucharistic Prayers from the Ancient Liturgies*, Evelyn Underhill. Longmans Green and Co., New York, 1939. \$1.00.

In a club in which are Orthodox and Roman Cath-

olic as well as Protestant girls this little collection is very useful.

- k. *Minister's Service Book*, compiled and edited by James D. Morrison. Willett, Clark and Co., 1937. \$1.50.

This contains many prayers usable in the Association.

- l. *Book of Prayers for Youth*, J. S. Hoyland. Association Press. \$1.00.

This was formerly published under the title, *Book of Prayers for Use in an Indian College*. It contains prayers of great beauty and meaning. This book follows the days celebrated by the church. Many of the prayers have contemporary significance and usefulness.

- m. *Let Us Pray*, Winifred Kirkland. Harper. \$1.00.
n. *Lord, Teach Us to Pray*, Emma Bailey Speer. Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y. 10 cents.

Partially or Wholly Prepared Services

1. *Venite Adoremus*, Volume I, *Venite Adoremus*, Volume II, Suzanne de Deitrich. World's Student Christian Federation. (May be secured from Womans Press.) 75 cents.

In these books will be found services of worship from different branches of the Christian church including a Catholic compline in Volume I.¹ In Volume II, Mlle. de Deitrich has included a helpful "note on how orders of service are composed."

2. *Four Services for Associations*, Abbie Graham. Womans Press. (Out of print.)
3. *A Book of Services for Group Worship*, compiled by Lucy T. Bartlett. Womans Press. 50 cents.
4. *Seven Psalms*, Adelaide T. Case. Womans Press. 50 cents.
5. *How to Make Group Devotions Vital*, Oolooah Burner. Womans Press. 15 cents.
6. *Worship Programs and Stories for Young People*, Alice Bays. Cokesbury Press, 1938. \$2.00.
7. *Services for the Open*, Mattoon and Bragden, T. Appleton-Century Co., 1924. \$1.50.
8. *The Servant of the Lord*, Adelaide T. Case. Womans Press. 50 cents.

Prepared services should be one of the headings of the file built up in the Association, and into it should be deposited services prepared and used in conferences, conventions, churches and other Associations. However, the best use for this file is as a reference for getting help in

¹For Catholic compline suitable for use by laymen outside of the Church see pages 108-121 of *Venite Adoremus*—Vol. I.

forms of worship or desired quotations. "Canned" services used *in toto* are not really useful to us (1) if we mean to have our services express our own *experience* and needs and (2) if they were arranged with another situation and congregation in mind and so may miss the mark with our group. The use of services prepared elsewhere for other occasions is in danger of being a "lazy man's way" and stops short not only our learning but the joy of our own adventure and experimentation in this field.

Ancient and Modern Meditations, Prayers and Other Sacred Writings

THE following illustrations are but a few of a wealth of resources from the pen of religious writers, ancient and modern. The use of such material is varied. Frequently a paragraph from one writer can be grouped with Bible readings or other selections to make clear the theme of the service. Some of the following books are useful for the individual reading of young people who are trying to find out more about prayer and worship in their own solitude. Such books are a great help in individual devotions as well as being quotable in services.

1. *The Confessions of St. Augustine*. Everyman's Library. 80 cents.

St. Augustine lived from A.D. 354 to 430 and is the forerunner of one great section of early Christian thought and experience. His writings are never old.

2. *The Imitation of Christ*, Thomas à Kempis. Edited by Brother Leo of St. Mary's College, Oakland, Calif., in 1910 and re-edited in 1924 by Macmillan. \$1.75. Thomas à Kempis was a German born in 1379 and is one of the great Catholic saints.

3. *The Practice of the Presence of God*, Brother Lawrence. This can be bought in Catholic bookshops and is the story of the religious experience of a very interesting monk in the middle ages.

4. *Thoughts of Pascal*.

Pascal was a great French mathematician who lived from 1623 to 1662. He was also a great Christian and many of his sayings are suitable for quotation even today. May be secured from any Catholic bookshop.

5. *The Little Flowers of St. Francis*.

This is the "Fioretti" by St. Francis of Assisi, the best-known saint, who founded the Franciscan Order and who lived from 1182 to 1224. These meditations give instances of his friendship with birds and beasts and show how he befriended the doves and the lamb, his faithful companions.

6. *Pilgrim's Progress*, John Bunyan. Arranged for the modern reader by J. J. Matthew. Macmillan, 1936. \$2.00.

John Bunyan is the writer of a great allegory about the Christian way of living. It is written in quaint old-style English but contains universal meaning and quotable passages greatly loved by many.

7. *Selected Letters of Baron Friedrich Von Hügel*. Edited by Bernard Holland. E. P. Dutton and Co., Inc., 1933. \$3.50.

This is a book you will not buy but will find in one of the libraries in town or in some board or committee member's private library.

8. *The Epistles of St. Paul*.

Although the Bible has been cited, this classification recalls St. Paul, whose Letters to the Corinthians or the Philippians have given rise to some of the greatest spiritual meditation in history.

Modern Writings and Collections

1. *Great Companions*, compiled by Robert Leavens. Beacon Press, Boston, 1929.

This contains excellent quotable readings on the meaning and conduct of life from ancient and modern sources.

2. *The Prophet*, Kahlil Gibran. Alfred A. Knopf, New York. \$2.50.

3. *Living Triumphantly*, Kirby Page. Farrar and Rinehart. \$1.00.

Living Courageously, Kirby Page. Farrar and Rinehart. \$1.00.

Living Creatively, Kirby Page. Farrar and Rinehart. \$1.00.

Religious Resources for Personal Living and Social Action, Kirby Page. Farrar and Rinehart, 1939. \$2.00.

Mr. Page has done us all a great service in these anthologies and collections of prose and poetry arranged as resource material and for special kinds of services, especially on social and international themes.

4. *Mabel Cratty: Leader in the Art of Leadership*, Margaret E. Burton. Womans Press. \$2.00.

5. *Women and Leadership*, compiled by Mary S. Sims and Rhoda E. McCulloch. Womans Press. \$1.25.

Many persons will be surprised at the inclusion here of illustrations from contemporary fiction, biography and other literature not written from the viewpoint of the religious person. However, for the constituency of the Y.W.C.A., engaged as it often is in understanding and dedicating itself to helping the suffering in its own times, mention should be made for purposes of illustration of the possibilities of usable material to be had in such books

as the following. Frequently, quotations from this literature, if chosen with discrimination, throw light for young people upon similar ideas culled from the Bible or other classical religious literature.

6. *I Was in Prison*, edited by Charles Stedman Macfarland. Fleming H. Revell Co., 1939. \$1.00.

This book contains letters from Pastor Niemuller and others of the German Confessional Christians imprisoned by the Hitler government. This book is recent and true and may be quoted in services which reveal the courage of the oppressed.

7. *The Letters of Sacco and Vanzetti*, edited by Marian Denman Frankfurter and Gardner Jackson. Viking Press. (Out of print—consult public library.)

Compare the whole of the last farewell of these two men with the Letter to Timothy, chapters 3 and 4, or with the closing verses in the Letter to the Philippians. Vanzetti writes:

“Just treasure our suffering, our sorrow, our mistakes, our defeats . . . be all of one heart in this blackest hour of tragedy . . . salute for us all the friends and comrades of the earth. We embrace you all and bid you our extreme goodbye with our hearts filled with love and affection. . . .”

8. *The Grapes of Wrath*, John Steinbeck. Viking Press, 1939. \$2.75.

This type of resource material might include writings from people like John Middleton Murray, John Macmurray, Eugene V. Debs, Howard Kester, Dr. Harry F. Ward, Dr. Walter Rauschenbusch and others.

Poetry

ON THE point of poetry suitable for use in a worship service few people can agree. It is possible to find in poetry which is poor from a literary standpoint, a quotation which is rich in meaning for a particular service. There is poetry written by people who were not themselves religious in the accepted sense of the term but their poetry may nevertheless contain verses suitable for a worship service. Worship resource material will be determined by such criteria as: 1) good literary quality; 2) Christian literature; 3) current aptness; 4) the taste and response of young people; 5) an educational philosophy which takes into account where people are, as well as where we wish them to be! No list of poetry will be acceptable to all. A general principle to guide leaders should be the choice, so far as possible, of literature that is of high standard both in form and content. Exceptions to this standard are at times inevitable and desirable.

1. *The World's Greatest Religious Poetry*, Caroline Miles Hill. Macmillan, 1923. Unabridged, \$2.50. Abridged, \$1.69.
2. *The Oxford Book of Mystical Verse*, edited by Nicholson and Lee. Oxford University Press. \$3.00.
3. *The Oxford Book of English Verse*. Blue Ribbon Books, 1936. \$1.49.
4. "Locksley Hall"; "In Memoriam"; "Idylls of the King"—all in the collected works of Lord Tennyson, to be found in the average public library.
5. *The Testament of Beauty*, Robert Bridges. Oxford University Press. \$3.50.

English poets whose works lend themselves to the purposes we are discussing include such writers as: John Donne, William Blake, Robert Browning, Alice Meynell,

Francis Thompson and Edward Carpenter.

American poets whose writings are of value for this kind of work are: Archibald MacLeish, Edwin Arlington Robinson, Walt Whitman, Edward Rowland Sill.

Use of poetry from these poets should be discriminating. For example, certain passages from Carl Sandburg's *The People—Yes* may be quoted with good effect in services where vivid social contrasts are sought. A few passages from *Conversation at Midnight* by Edna St. Vincent Millay are very usable in setting forth the temper of cynicism or despair in contrast to Christian hope and wholeness.

Look up in the public library Braithwaite's annual anthologies of magazine verse from 1917 to 1929.

One of the most rewarding searches will be the exploration of the wealth of poetry now available in England and America on life in the city and life in the mills and factories. The list of such poetry is long and impressive.

NEGRO POETRY

God's Trombones and other collections of the poems of the great Negro poet, James Weldon Johnson, are essential to a worship-planning library in a Y.W.C.A. in the United States. Other Negro poets, some of whose poetry is helpful, are Paul Lawrence Dunbar, Countee Cullen, and Langston Hughes.

ORIENTAL POETRY

Collections of poems by three Orientals to which our younger membership in the Y.W.C.A. turn frequently for resource material are:

1. *Songs from Prison*, Mahatma Gandhi. Arranged by John S. Hoyland. 1934. Printed in England. Probably \$1.50. Order through Womans Press.

2. *Songs from the Slums*, Toyohiko Kagawa. Cokesbury Press, Nashville, Tenn. \$1.00.
3. *Fruit Gathering*, Rabindranath Tagore. Macmillan, New York. \$2.00.

PLAYS

Plays hinted at here are not listed for dramatic purposes but to illustrate the fact that apt quotations may often be found in dramatic poetry. On rare occasions as in the case of *The Little Plays of St. Francis*, a simple play might become the core of a group-worship experience in which several persons participate.

Plays that illustrate the type to look for:

- a. *The Little Plays of St. Francis*, Laurence Housman. Sidgwick, Sidgwick and Jackson. London.
- b. *Winterset*, Maxwell Anderson. Anderson House, Washington, D. C., 1935. \$2.50.
- c. *Murder in the Cathedral*, T. S. Eliot. Harcourt Brace and Co., 1935. \$1.25.

A play about Thomas à Beckett, who was a martyr. There are some very quotable passages here.

If quotations in general are sought, the public library will have a dictionary or encyclopedia of quotations. Three well-known ones are:

Dictionary of Quotations, P. A. Nuttall.

Cyclopedia of Practical Quotations, J. R. Hoyt.

Index to Poetry and Recitations, Edith Granger. A. C. McClary and Co., Chicago, 1930.

Non-Christian Sources for Worship

OFTEN a passage or quotation from the literature of the non-Christian faiths will be sought. Non-Christian sources should be used with great discrimination. Your resource specialist will help you to decide about the fitness of any quotations drawn from them. Reference has been made already to the poetry of Gandhi and Tagore. In addition, it is well to remember that occasionally—and again discrimination and a Christian and artistic sense of the end to be achieved will be essential—quotations may be used from:

1. The analects of Confucius of China.
2. Books of prayers and sacred writings from the Buddhist religion or from theosophy.
3. *The Bible of the World*, edited by Robert O. Ballou. Viking Press, 1939. \$5.00.
4. *Treasure House of the Living Religions*, Robert Ernest Hume. Scribner, New York, 1932.

Such books can usually be found in a theosophical, Bahai, New Thought or Unity bookstore. New Thought and Unity emphasize particularly the Christian basis for faith. Usually the value of quotations from non-Christian faiths or from the attempted reconciliation of different faiths is greatest when peace and brotherhood are the topics under discussion.

Books on the Meaning of Worship, on the Meaning of Christianity, and on How to Plan Worship

THIS list will be of interest alike to group workers, religious resource specialists and beginners. However, many of them are more suitable to experienced leaders. The books in the first half of the list are considered to be particularly suitable to young people who are asking what the Christian religion and other religions are about and whether prayer is effective.

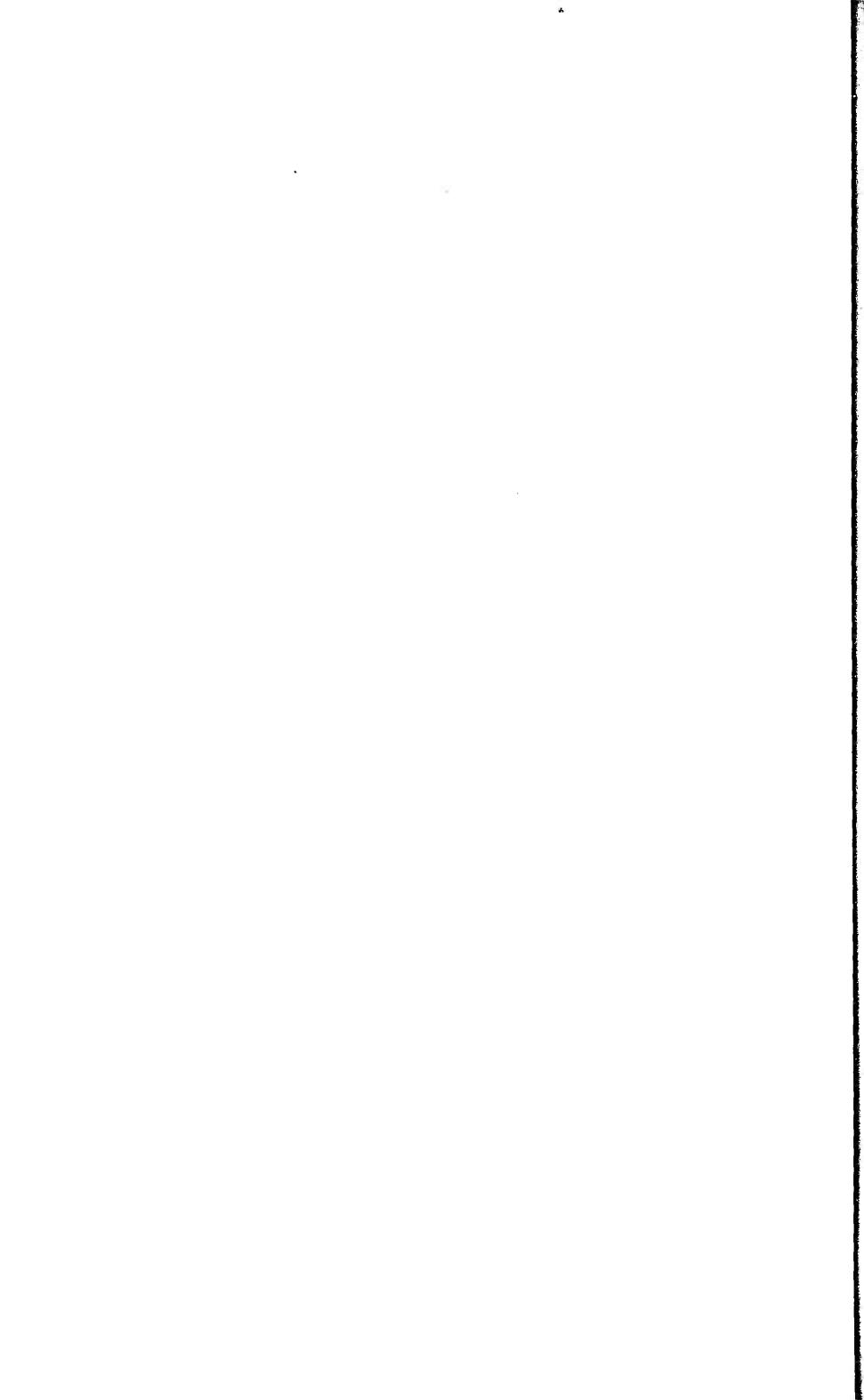
1. *The Religion of a Growing Person*, Marie Russ. Womans Press, 40 cents.
2. *Prayer and Worship*, Douglas V. Steere. Hazen Series, Association Press. 50 cents.
3. *Ways of Praying*, Muriel Lester. Cokesbury Press, Nashville, Tenn. 25 cents, paper; 35 cents, cloth edition.
4. *How to Prepare Services of Worship*, Helen McCandless. Womans Press. 35 cents.
This book is prepared primarily for the younger girls' movement of the Y.W.C.A.
5. *The Art of Group Worship*, Robert Seneca Smith. Abingdon Press, New York, 1938. 50 cents.
6. *Manual for Training in Worship*, Hugh Hartshorne. Scribner, 1926. \$2.50.
7. *Training Young People in Worship*, E. L. Shaver and H. T. Stock. Pilgrim Press, 1929. \$1.25.
8. *Quest for God Through Worship*, Philip Henry Lotz. Bethany Press, St. Louis. \$1.50.
9. *Modern Worship*, Von Ogden Vogt. Yale University Press, 1927. \$2.00.
Dr. Vogt is one of America's outstanding authorities on beauty and symbolism in worship, and in the introduction of the art forms into services.
10. *Methods of Private Religious Living*, Henry Nelson Wieman. Macmillan, New York. \$1.75.

11. *The Discipline of Interior Prayer*, Richard Roberts. Association Press. 25 cents.
This slight pamphlet was prepared for young people of twenty years of age and was very much liked by the group who were first introduced to it.
12. *The Good Life, A Discipline*, Winnifred Wygal. Womans Press. (Out of print.)
This has been recommended by Marie Russ for use with business girls.
13. *Prayer*, Frederick Heiler. Oxford University Press, 1932. \$3.00.
This is a study in the history and psychology of religion which all religious resource people should have the privilege of reading.
14. *Worship*, Evelyn Underhill. Harper. \$3.00.
15. *Reality in Worship*, Willard L. Sperry. Macmillan, 1925. \$2.50.
16. *What Is Man?* Robert Calhoun. Hazen Series, Association Press. 50 cents.
17. *Living the Christian Faith*, Edwin E. Aubrey. Macmillan. \$1.50.
18. *Religious Living*, Georgia Harkness. Hazen Series, Association Press. 50 cents.
19. *Liturgy and Society*, A. G. Hebert. Faber and Faber, London. Canadian agents: Ryerson Press, 299 Queen St. W., Toronto.
20. *What Has Christianity to Say?* Frank Russell Barry. Harper, 1938. \$2.00.
21. *Beyond Tragedy*, Reinhold Niebuhr. Scribner. \$2.00.
22. *Christian Faith and Democracy*, Gregory Vlastos. Hazen Series, Association Press. 50 cents.
23. *Christian Faith and Social Action*, Rose Terlin. Womans Press, 1940. 25 cents.
24. *The Nature of Religion*, Winnifred Wygal. Womans Press. 60 cents.

All books listed above may be secured through the Womans Press.

PART III

THE IMPLICATIONS FOR GROUP WORKERS AND RESOURCE SPECIALISTS IN PLANNING SERVICES OF WORSHIP



The Situation in Which Y.W.C.A. Group Workers Find Themselves

IN A world so torn and tragic as that of the middle Twentieth century, all thoughtful people are struggling for clear directions and integrity of outlook. Because of the kind of movement that the Y.W.C.A. is, its members take very seriously their obligation to decrease confusion in themselves and society and to increase security—emotional and economic. Each convention of the Y.W.C.A. since 1934 has made its first emphasis, religion. In the biennium between 1936 and 1938 the Business and Professional Assembly had a special project in religion, while the Industrial Study called attention to certain aspects of religion in its recommendations 19 and 22. Likewise the student movement of the Y.W.C.A. has been making a particular effort to plumb the religious implications of its purpose.

These three sections of the Y.W.C.A. are occupied with the interests of persons in later adolescence. Because youth of twenty are in that period when life and destiny questions are inescapable, group workers and resource experts in any educational field are confronted with special responsibilities. Decisions involving jobs, marriage, behavior codes and public choices as citizens, always perplexing, are complicated for young people by having to be made against a world background of rapidly shifting economic and political theories and of the various wars which have been continuous ever since Japan first entered Manchuria.

The group worker in the Y.W.C.A. must add to her group-work skills and objectives the particular objectives indicated by an organization whose purpose is Christian.

All who work in the Y.W.C.A., whether as volunteers or as staff members, are concerned with what it means to teach religious values and to be a Christian in this period of history. The real meaning of the Christian faith; the most creative means of religious expression; the ability to name "those ideals to which we are committed by our faith as Christians"; the place of the church in the life of our day; the relation of religion to public affairs and to controversial issues; questions of an ecumenical and interfaith character—all these are issues of primary concern to Y.W.C.A. leaders, both younger and older.¹ The subject of this particular study, however, is worship, and comments about the Christian religion in these pages are mainly restricted to those related to the how and why of planning corporate worship in the Y.W.C.A.²

¹ Useful religious materials for all group workers in the Y.W.C.A. during the '40s are:

Christian Faith and Social Action, Rose Terlin. Womans Press. 25 cents.

Christian Faith and Democracy, Gregory Vlastos. Hazen Series, Association Press. 50 cents.

Principles of Religious Practice in the Community Association Program, Winnifred Wygal. Womans Press. 75 cents.

² See *Prayer and Worship*, Douglas Steere. Hazen Series, Association Press. 50 cents.

The Relation of Private to Public Prayer

WE HAVE not tried to deal in this pamphlet with private prayer or the inner meaning of prayer save as we discussed the subjective elements in the club member's experience in her church service, page 59. A grasp of the significance of private prayer is of course a factor in an understanding of corporate worship.¹ The line between private and public worship is a false one except in the sense of numbers and formality. Worship can take place in solitude or in a throng. If it is to happen in the latter situation, there usually needs to be more planning to secure desired atmosphere and results. The true worshiper has come to terms with private religious living. Happily "there are as many roads to God as there are human hearts," so that uniformity of religious behavior is out of the question. Yet for each individual who acknowledges the sovereignty of God there is some kind of inner discipline and certainty closely akin to private prayer.

Such questions as the reasonableness of prayer; its relation to inaction and to action, its history and its many more intimate forms are not dealt with here but may well be the subject of study by group workers and resource specialists. See the last part of the reading list in Part II.

¹ See *Methods of Private Religious Living*, Henry Nelson Wieman, Macmillan, \$1.75, and other helps listed in the Resource Section.

The Hazard in "Planned" Services

THE important and too often unrecognized connection between private and public prayer leads to a comment on Association services where elaborateness of plan and of form eclipses the real meaning and purpose for which worship takes place. Recently a group of secretaries of the Y.W.C.A. were studying together over a period of several weeks. One of the aspects of their course in religion had to do with understanding and using more ably resources and ways of group worship. Time and sincere effort went into the preparation of class-demonstration services. Discussion of worship and worship techniques, so-called, could be heard in any corridor. The issue was a labored one, and the results were in some instances "arty." Meanwhile eight or ten rank-and-file individuals in the group felt the need for communion with God and for corporate prayer and fellowship. This collection of persons was self-selected and followed no expected lines of groupings among the students. All were young. They had one noticeable tie in common. They were convinced of the reality of God and of their need for corporate prayer. Once a week, for half an hour in the early morning before the larger group was stirring, these few persons, sometimes seven, sometimes fifteen in number, found an obscure spot in a nearby wood or in the chapel and worshiped. Theirs was an instinctive rather than a studied rightness of approach to the Eternal. One person had been asked to lead. No committee had met to "plan." The readings, the long rich silences, or the spoken prayers both read and spontaneous, were pregnant with experience and aspiration. There was no sentimentality. Some of the harshest indictments of the cruelty of an unjust world and of sinful humanity came out in

the quiet early morning voice of one of these young leaders, who spoke as the "terrible meek" about what is demanded of men if God is to dwell among us. There was a reality and a depth which the less flexible services had not contained, partly because in the latter ones mechanics had loomed so large, and partly because some, not all, had "done" the services merely as an academic requirement. This is not an argument for extemporaneous or traditional services. It is only to say that if our all-Association or all-club and conference services are to scale the heights of aspiration and inspiration there will be in the leadership, not only technical skills and artistic feeling but also spiritual insight. In as many people as possible, both leaders and congregation, there must be knowledge of the stark demands and great rewards of private religious living. "Where two or three have gathered in my name, I am there among them." Matthew 18:20 (Moffatt).

The relation of worship techniques to real worship is like the relationship of the science of astronomy to the instinctive response of a person standing on a hill at night, lost in the beauty of the stars. The astronomer is essential, for he brings scientific analysis, measurements, history, facts to bear without which many of man's needs would go unmet. But it is not necessary to be an astronomer to live with the stars and drink in their beauty. So with theology and worship. So with educational method, group-work techniques and worship. Each has its own place. The great thing is to live in the tension between the desire of God for love and justice for all and the inadequacy of the human scene in which so little love is realized. In such a tension, the religious mood deepens, prayer is real, and worship becomes food and drink.

Worship in Relation to Group Work

THERE seems to be some confusion about the relation of worship to group work. This is not the fault of those who have set our patterns for group work but of our too frequent failure to understand the principles either of good group work or of how worship should be planned. In a day when the group is gaining in usefulness, and individualism is looked upon with disapproval, when democratic practice is our ideal, and authoritarianism is offensive, those who seek to give help in the act and art of worship give much thought to this question. The old type of individualistic or authoritarian religious leadership is unquestionably out of harmony with the present practices in the Y.W.C.A.

Take two illustrations: A few years ago a group of twenty-year-old girls who were in contact with a capable person had the desire to learn about worship. The process of religious awakening that had gone on in them had preceded by several months their interest in worship, because they had been discussing religious certainties, reading books of theology and hearing competent leaders interpret the Christian faith. The worship investigation became the substance of a piece of group work. With able help they studied forms and materials and experimented together in worship experiences. After a winter's discipline, the fruits of a good group-work process were theirs as well as a working knowledge of how to plan for worship. Their community outlook had widened; they had modified one another's attitudes; they had learned to work together, they were willing to accept leadership and to give it, they knew their resources, and above all, they were deeper, more significant young women

convinced of the values by which they must live, and seeing those values in terms of community responsibilities. So convincing were the learnings of this piece of work that the plans and attitudes of several girls in the group were permanently changed as a result.

The second illustration is that of a varied group of young women who were told upon arrival at a three-day conference, that they were to plan three fifteen-minute worship services and one thirty-minute closing service. The conference as a whole had been designed to be a demonstration in democracy. Ten people, only one of whom, the resource person, had been warned a few days ahead, and only three of whom, including the resource person, had ever had any experience in planning worship, met at eleven o'clock on the first evening of the conference to begin their work. They represented, of course, different levels of experience, different faiths, and by and large no familiarity with the techniques and resources out of which meaningful worship grows. The only request made of this committee was that it ask different kinds of people to lead the services so as to demonstrate democracy in the Y.W.C.A. The group struggled with great integrity to meet its assignment. Certain services were offered which were very sincere but which were lacking in form and adequate preparation. The effect was not uplifting for a conference of 250 delegates who had come to work and to worship together.

The learnings from this illustration are as follows: Such a group gathered in such a manner and for such a purpose does not constitute group work or do honor to our knowledge of the laws of group work. Democracy is not served or worship values enhanced by so artificial a gesture as this case represents. Group planning of worship will result in the growth of the democratic spirit only if the group may work together long enough with adequate leadership to grow together, to modify one another, to partake of one another's sources of strength and ulti-

mately to find those common bases by which they can speak as one voice. There are always certainties in common but it takes a long time and careful leadership to bring these certainties out into recognizable form. Worship cannot be exploited in the name of democracy. We often hear it suggested that a conference or convention be led in worship by a variety of young club members in order to show our cross-section nature and thus demonstrate democracy. In a proposal like this three values are in conflict:

1. The value of worship of a character that will lift and deepen the conference so that its courage and its serenity shall be greater.
2. The value of a demonstration of the cross-section nature of the membership.
3. The value of expression of the religious growth and aspiration of on-coming members together with an opportunity for them to learn by experience how to lead services.

These are all legitimate purposes and should be served in certain times and ways. There may be times when it is more important to demonstrate democracy than to have significant worship. There are times when the growth of the participant is far more important than the finished service, when irregularities are a virtue because they represent struggle and growth into new ways of doing and thinking on the part of members. There are times when the need of the whole group for stimulation and for thrusting out into new areas of emotional experience is the most important value. In this third case the end product involves able and understanding leadership and a group process out of which can come intelligent planning, unity and deep enthusiasm.

The majority of club members today are not equipped to take major or unadvised leadership in planning conference and convention worship or to be resource persons

in an all-Association worship project. But *all* club members can perform the function in conference and club of meeting with the worship leader and assisting her in such ways as showing her their sense of values, their needs and aspirations, by explaining what they do and do not find helpful, by bringing their favorite materials, by being barometers as to the helpfulness of the services to those who are in the congregation, and by having a satisfactory worship experience themselves. If the leader handles the situation properly, a sense of participation can be secured without the frustration that comes when the project as a whole is inadequately done.

Ceremonials, Celebrations and Worship

REFERENCE has been made to this section in Part I. There is some confusion of terms among us. It is frequently asked by group workers whether the word "worship" is essential in describing the occasions that characterize conferences of business and professional and industrial members, club meetings, and various all-Association gatherings. Are these activities not "assemblies"—a service, a festival, a celebration or a ceremonial? Must we insist on identifying them as worship? The reasons for this reticence in using the language of religion are apparent to most of us and grow out of the American background of the past twenty years. The two most important reasons are: (1) uncertainty among many people about the meaning and object of worship, (2) eagerness not to give cause of offense to members of widely varied religious faiths and forms who are an active part of our constituency. Both are honest attitudes.

An "assembly" in our Association usage is a gathering of all the people in the group, conference, or club. It may or may not partake of religious features. It may be announcements and business, with or without a devotional element. A festival or celebration also has its place. The hanging of the greens in December is a good illustration. It includes religious overtones of solemn joy and beauty in the coming of the Christ Child, although it is at the same time a frolic of fellowship and Christmas fun which makes it a high occasion in the Association year.

A ceremonial usually includes religious elements. The recognition service of new members in a Girl Reserve club is one of the best illustrations of an Association ceremonial. The installation service in a business and pro-

fessional club is another time when the religious note appears, but when the main elements are a kind of club ritual by which loyalty and commitment to the club by new officers or members are celebrated. Of all these it could be said that they are worshipful moments in the Association program but they are not necessarily services of worship as such. There is a definite place for such occasions. There are times when they express religion partly by implication and partly by use of historic and sacred terminology, but they often do not *focus* on the relationship between man and God. Association and club members often want to consider a subject like democracy or world peace in a form that would not classify as a worship service. This, like the hanging of the greens, *can* be done in such a way as to center attention upon the idea in question with or without the use of religious reference. We shall look at the two deterrents to the use of overt religious expression mentioned above.

(1) Uncertainty as to the meaning and object of worship: Enough has been said in the foregoing discussions to indicate that "devotions" and "worship" are terms that arise out of being "devoted to God" and out of a sense of the "worth-ship" of God. God is obeyed not because God is a tyrant but because the laws of good, of God, *are* as they are, like the laws of the universe, inescapable. Man dies if he refuses communion with God.¹

Many people who claim a religion without God have not really ruled God out but have ruled out a pre-scientific or man-made God held over from childhood. There are, however, other people who feel that there is no evidence of an overarching Reality known as God. These

¹ Books helpful to those seeking to understand the Christian faith and the meaning of God are:

God, Walter Horton. Hazen Series, Association Press. 50 cents.
Living the Christian Faith, Edwin E. Aubrey. Macmillan. \$1.50.
The Issues of Life, Henry Nelson Wieman. Abingdon Press. \$2.00.
Present Theological Tendencies, Reinhold Niebuhr. Scribner. \$2.00.
What Is Man? Robert Calhoun. Hazen Series, Association Press. 50 cents.

people fear wishful thinking. They have a good point in that men are often afraid to face life as it is and so tend to construct a supreme being in terms of their own wishes and image. Spiritual facts like love, growth, justice, friendship, self-control, artistic powers to create, sacrifice, solidarity, mutual suffering are too often dismissed as enlightened self-interest or the stimulus-response of nervous system and emotions. In our day the only persons who could be called atheists are those who reason this way. Those who are sure there is no such Spirit and Process of creation and life as that which Christians know to be God are really denying or at least overlooking the highest in themselves as well as in the universe. Atheism is present only when men become convinced that there are no life or values that are more than immediate, earthly, physical, mechanical and technical ones. But any person who is given to the spirit of love and active good will in the world is on the road to a devotion in which God is a living Reality.

It is important to remember that there are valid distinctions to be made between the terms "mechanistic" and "economic" and "material" in relation to a Christian view of life.² Life cannot be lived abundantly and wholly without taking into consideration that aspect of it which is suggested by the terms "economic" and "material." On the other hand, a mechanistic interpretation of life robs it of feeling, meaning and purpose and reduces it to robotism.

It should be unmistakably clear that it is possible to live with and by the spiritual reality which men know as God and yet recognize the truth that economic circumstances are a powerful determinant—in fact, one of the two or three main determinants in man's behavior. Enlightened Christians all over the world today are alive to the truth of an economic interpretation of history as

² See *Our Religious Vocabulary*, pages 25 and 26. Womans Press. 50 cents.

an essential part of any understanding of history. The difference between these more progressive Christians and the person who refuses God altogether is that the former find a psychological, an ethical and a religious interpretation of history as essential to the total picture as an economic, although they would by no means leave the economic interpretation in the background. The unbeliever in God oversimplifies history by believing that a mechanistic interpretation covers the case. The Christian view has more dimensions and reckons with more aspects of man's nature than can be caught in a mechanistic view.

This brief word about the existence and reality of that which, because of its supreme demand upon life, is called God, is necessary as a preface to our understanding of worship. Many people give their whole devotion to a value that is very high but that is God-less. We in the Y.W.C.A. are a part of the heritage in which the God of the prophets of Israel and of Jesus Christ is the object of devotion. This background gives us a hold on worship as a natural and satisfactory expression of our community life as members of the club of the Association.

(2) Desire not to give offense to members of other faiths in our constituency: The second reason why many staff members tend to take refuge in ceremonials or assemblies in lieu of worship services is one for which there is much to be said. We are a part of an experiment of the first rank in finding ourselves in a social and group-work agency which has a statement of purpose like that of the Y.W.C.A. and a clientele representing in background and devotions from three to six different religious institutions.

The group worker who is required to have many skills and basic materials at her fingertips feels she cannot become a specialist in the psychology of religion in relation to nationality, racial and work problems. Her tendency is a natural one, namely, to avoid controversial aspects of religion to as great an extent as possible. This is

not hard to do. Many of the girls show no interest or concern to delve into religious problems. Because the word "religion" usually means to club members and, unfortunately, many times to the group worker herself, institutionalism, of various and difficult kinds, or at best the institutional aspects of religion only, the group worker foresees "fights," divisiveness, and so on, if the subject of religion is allowed to come up. Sometimes it does not seem profitable to disagree over cultural and institutional patterns which are not changing rapidly if at all, and which often are enriching factors. Again certain individual denominations and sects represented by members of the club may seem to some to be associated with forces of reaction in public and community life with the result that the group worker who has a legitimate responsibility for citizenship training and workers' education puts creative energy where she feels it can count the most, rather than risking the sanctions of traditional religious outlook for reactionary tendencies. Again a program in any sense overtly religious lays the club and even the Association open to attack from those in the community who may not agree.

So real are these and other dilemmas faced by the group worker that she sometimes feels she is being asked to ride seven horses at once, all going in different directions, and that the best solution is to avoid the whole issue as much as possible.

Certain principles can be given in summary form by which a direction at least can be observed and followed. Recommendations 19-22 of *The Industrial Study* apply to industrial rather than business and professional members. However, the principles which they ask for hold for any young member of our Y.W.C.A. fellowship:

- (1) experimentation with forms and expressions that have meaning for this day;
- (2) relation of social action to its basis in Christianity (religion);

- (3) development of an understanding of religious values that shall have force for integration of the individual and for the reconstruction of society;
- (4) growth in worship, by employing both the richness of the past and adventuring with the possibilities suggested in an ecumenical and even an inter-faith fellowship of youth.

In other words, the experienced Y.W.C.A. group worker comes to know that the answer to a Christian statement of purpose in a constituency of highly varied nationality, racial and economic backgrounds is not escape but adventure. She learns that any issues plunged to fundamental levels rather than superficially dealt with become creative and not cause for quarrels. She grows in the knowledge and use of literature, resources, leadership from different backgrounds and groups. She recognizes that the answer to differences is not ambiguity or glossing over the surface or fear, but is rather the discovery of whatever common ground there is and the open acknowledgment and appreciation of real differences. One leader said of group workers in the Y.W.C.A., "They need to rest more easily on their own religious tradition in order to work with girls from so many traditions." She might have said the group worker who knows to what she is devoted and in what she believes, and can state it, has nothing to fear in moving among people of a different religious outlook. Minister, priest and rabbi approve our cooperative attitude but prefer to know exactly where we stand, rather than to feel that in our effort to be all things to all people we do not stand anywhere. This line of reasoning must not and does not lead to proselytizing or to dogmatizing or to ignorance of faiths other than one's own. On the contrary it may lead through the vestibule of cooperative understanding and imagination to a real ecumenism¹ due to our being highly varied in our cultural, racial and religious constituency.

¹ Ecumenism is the word used by the church to express greater unity among branches of the Christian church.

In skillful hands an exploratory project into many faiths will never degenerate into a quarrel. Sincere attitudes and fundamental ideas, coupled with sound educational techniques and some actual knowledge of subject matter, can lift any group into an atmosphere of friendly understanding, except for the rare times when someone of neurotic and anti-social tendencies is able to take the group away from the leader.

Again there is testimony by those board members in the Y.W.C.A. who are of the Roman Catholic faith and by business and professional members of that church that, within the limits of a *lay* fellowship which is seeking to be Christian in thought and act, informal group prayers are to be expected. Said one Roman Catholic board member recently, "Do not say that the Y.W.C.A. cannot have prayers in its gatherings because of Catholic members. None believes more in prayers than those who are Catholic. Certain Y.W.C.A. meetings would naturally open with prayer offered by someone in the group and Catholic members are the first to accept that fact. We cannot call ourselves Christian if we leave out our prayers." Or this from a business girl club leader, a devout Catholic, "I love our services of worship and I would like to help in planning them. They are not church and never could be, but I would not want the Y.W.C.A. to try to get along without them. We girls like to express our ideals in informal worship because it increases our understanding and tolerance toward each other." And another, "Since experimenting and discussing these things in our club, I see the religious meaning in all parts of my life, and going to church is more and more essential to me." The real issue here lies not in denial of the unity of Christians in prayer but in increasing our mutual knowledge of and respect for the experience of prayer in its many forms.

The Dangers of a Superficial Approach

IN THE preface of this book reference was made to the fact that so large a proportion of the letters sent to the National Board asking for help in religious resources—and the total number is not large—ask for help about planning services of worship. Two observations may be made on this fact.

1. Insofar as there is sincere and intelligent interest in worship, there is among us a sound scale of values, because an attitude of true worship is the heart of the Christian faith—in fact, of any living religion. It would be a satisfaction to pause and develop more fully this idea of the importance of worship as central in Christianity, but there is not space for that. At least we see that worship is a main artery of religious faith because it is a way for groups or individuals to give emotional power and depth to values, a way of combining the feeling side with the belief side of one's living. Worship for groups and individuals presupposes a place and a time of praise, confession and commitment. A man in prison cut off from all resources, a blind man, a little child, an illiterate peasant, all these can pray even though reading, discussion or religious learning are beyond reach. Such simple and sincere groping for the Eternal is present also in more sophisticated people, and groups often lead to group worship, the true purpose of which is to unite and lift a company of people.
2. This brings us to the second observation about the tenacity with which many Y.W.C.A. leaders have clung to worship forms as at times almost the only religious expression. Here the conclusions must be

less favorable. Dr. John R. Mott once warned against passing out spiritual food with emaciated fingers. There is too large a proportion of thin, unconvincing and sentimental "worship" programs in Y.W.C.A. circles, in which the group for whom the service has been planned becomes a more or less interested audience rather than a congregation committed to what is taking place. Why is this true?

Because we have had the cart before the horse. In 1936 and again in 1939, reports from the same summer conference but written by different resource persons contained the observation that opportunity ought to be given to the delegates to discuss the value of worship and learn some of the religious answers to their many questions before setting them the task of planning conference worship. These were sensible recommendations.

Worship is one of the highest forms of activity and art. It cannot be planned or expressed by those who are in the situation of the Chinese man in Singapore of whom Stanley Jones tells. When asked to fill out a questionnaire as to his religious faith, the man wrote, "My religion is Confusion." America has passed through a period when, for some, religious certainties and religious materials have been in the discard and, for others, have been stated in terms of dogma and ritual not related to the march of learning and events. Out of such poverty of mind and spirit valid expressions of worship do not come. A worship service that is to lift and unite people grows out of religious experience and some knowledge of resources seen in relation to that experience. It is educationally and religiously unsound to assume that planning worship services is a job to be done by almost everybody at any level of experience. The psychological laws of learning require study groups, discussions of an adequate philosophy of life and religion, a growing knowledge of the Bible and group reflections upon the relevance of the Christian religion to this period in history, before a group is ready

with convictions and resources to be expressed. In the summer conferences, in the club, in any group that expects to have worship as a part of its corporate experience, there must be study and discussion as a parallel activity. This need not mean obscure and heavy philosophical conversations. Recently a group of girls set the stage for four hours of discussion by the terse phrase, "Why live?" Another group had enough questions about Jesus to lead to a real study of his life and person. Still other girls listed their deepest desires and tried to answer the questions of what they considered worth giving their life to, even to the point of death. Growth in the adventure of becoming and being a religious person comes differently for different persons, but it is a safe conclusion that the satisfactions of group worship, individual and corporate, will be the flower of such growth, given a sound process and some contact with available resources.

The Resource Person in the Group

EDUCATIONALLY, Y.W.C.A. leadership has been sound at one point, if not at all points relative to our work on worship, in insisting that symbolic expression of values, whether ceremonial or devotional, must grow out of real and conscious experiences. No matter how young or inarticulate the group, the experience of its members holds truth for them and for us all. In spite of some rather sharp and at times deserved criticism for thin and sentimental worship planned by persons of meager experience and resources, the group workers of the Y.W.C.A. have tended to push on because they knew that they had at least one basic principle in hand, namely, the principle of experience, as the only true basis for expression.

However, there is an increasing awareness among us that, to be sound educationally and religiously, we must not expect members of a club or conference who have had limited first-hand religious experience, no contact with methods or resources, to plan a helpful service. There must be present a resource person who is in effect "the teacher." Not only must such a person be present during the planning. She often—not always, by any means—is the one who should lead the finished service, unless she is able to work with the group so many weeks that girl leaders of growing powers emerge from the group and learn to take it over.

In the work sessions of the group, the resource person, who is usually not the chairman, is "learner" as well as "teacher." She listens; she is sensitive; she is non-shockable; she is imaginative. Depending upon the group, she or he may be a board or committee woman, a Roman Catholic layman (there is excellent though rare precedent for this in recent years), a minister (though ministers are

not usually so helpful because they tend to be too articulate), a religious education leader, etc. Very often a group-work secretary is this resource person. When one realizes that the book *The Religion of a Growing Person* by Marie Russ (Womans Press) is the product of being a resource specialist to a group of business girls over a two-year project, one can see something of possible ways of work and mutual values resulting.

Resource leadership in our communities is a very great problem. Too few volunteers are prepared to help. Not just any well-intentioned person who feels religious can provide adequate resource help. Too often resource people, so-called, are unable to be flexible in the presence of the spontaneous, untraditional and experimental attitudes of the young people. Especially is this true in those Associations where many faiths are represented in our clubs. All this leads to the conclusion that more and more Y.W.C.A. staff members, that is, general secretaries and group workers, will be enriched if they can themselves become the religious resource specialists in the movement.

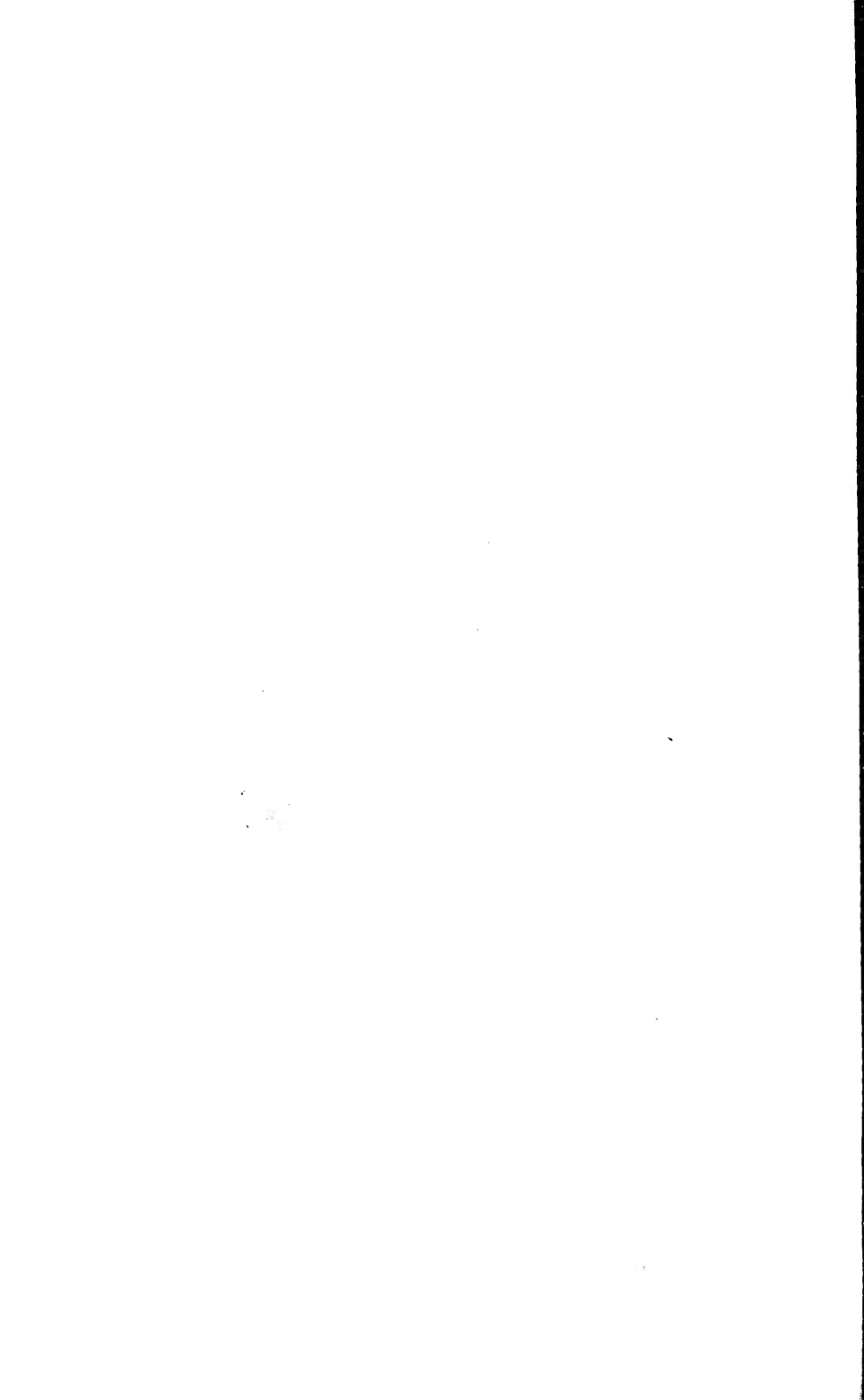
The Frequency of Devotions in a Club That Meets Weekly

BECAUSE of the danger of trite and meaningless worship, scantily prepared for by persons who have few resources to draw upon, "weekly devotions" is a tradition that should be examined. If the vitality and enthusiasm of a club were at high enough level week by week and if the individual members were conscious of the religious mood and wanted to express it at club meetings, then weekly worship would go without saying. But many circumstances and facts conspire to make that "if" very powerful. Is it not more telling for the religious growth of club members to worship together less frequently and with more care—two or three high occasions during the year when the club, alone or in cooperation with other clubs or with the whole Association, worships? A series of special weekly club services, during November or in February when a religious emphasis is being stressed, is a real possibility. Less frequently and more thoughtfully done worship becomes an adventure, and the club becomes a laboratory for discovering values and their religious expression. This would mean that the club joined in worship before or after the discussion which the club or an interest group in life's values were holding with a fine and competent leader. Is it not better to think our way into really significant worship more rarely and more effectively held than to fall into a monotone of dull but regular "brief moments"? Christianity is not a dull, dead thing. It is an adventure, full of joy, a way of living. Must not our worship make us more and more glad we are alive, more and more ready for struggle, more and more in touch with everyday need and everyday beauty? If worship is to do these things, it will take time and care in preparation and come even more vividly at irregular intervals or in relation to some particular need or crisis.

Group Worship—a Daring Adventure

As we come to the end of this manual we find many things unsaid and much territory unexamined. Must we not hold strictly to the following simple principles?

1. Worship experience is real for the beginner only when she feels it to be related to what she understands and has experienced.
2. Worship is not "put on" for entertainment or to fill in time or to satisfy the "backward." Rather it is an expression of the deepest and most dynamic aspects of living. It gives birth to creative activity; it refreshes those who are weary and beaten by the struggle for love and justice, of which they are a part. Worship is an effort to give emotional power and depth to daily life and work.
3. There should be present in the worship-planning group persons who represent skills of group work; the feeling and knowledge of Christian experience working with the keenly contemporary impulses of a youth group which combines many backgrounds, ages and aspirations. Worship planning is a daring undertaking. It is adventure with the holy, which brings together not only the conventionally holy of the great historic Christian past but the holy of untrod ground, where economic problems, varied races, children of a hundred nations and communicants of several faiths meet in American youth and insist on a voice—a voice not heard before and which some of us may not understand—a voice, nevertheless, which we believe God can hear and understand.



BV1390

.W9

1307702

UNIVERSITY OF CHICAGO



57 883 942